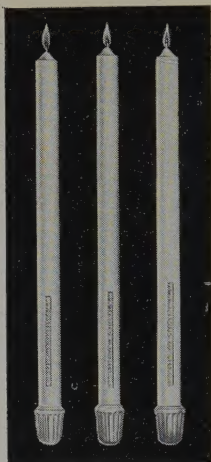
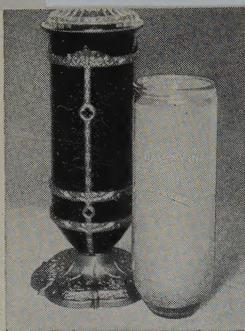


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Number of Pledges Received to date	693
Cards Not Finalized (Vacations, etc.)	18
Unable to Pledge to Building Fund	107

Average Amount of All Pledges	\$510.00
Percentage of Prospective Givers Who Pledged	84.7%
Percentage of Fee and Expenses of Amount Pledged	2.53%

St. Patrick's Parish - O'Neill, Nebraska

Capital Fund Campaign for New School and Convent

TOTAL PLEDGED: \$343,177 GOAL: \$300,000

Number of Prospective Givers in Parish	613
Number of Pledges Received to Date	514
Cards Not Finalized (Vacations, etc.)	48
Unable to Pledge to Building Fund	51

Average Amount of All Pledges	\$667.00
Percentage of Prospective Givers Who Pledged	83.8%
Percentage of Fee and Expenses of Amount Pledged	1.78%

- Pledges to these capital fund campaigns are in addition to the regular parish support, which is maintained or increased after a 'Fair Share' Plan Campaign.
- These campaigns were presented to parishioners through the use of six and eight page, tabloid-size, 'Fair Share' newspapers, which were written and layed out for the campaigns by our directors.

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Cover An accident, a passing priest, and another soul makes an abrupt entrance into eternity, prepared by a chain of mercy reaching through 20 centuries from Palestine to Queens, N.Y.

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October, 1960 / Volume 16, Number 10

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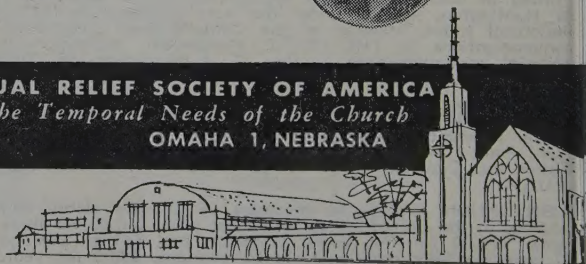
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The Catholic Statesman

FOR those of us who are more interested in a statesman's performance than in the church of his baptism — after all, Tito and Castro are also Catholics! — there is a handsomely printed and bound volume, tabulating with painstaking precision the voting record of every Senator and Congressman in Washington. It is the *ACA-Index*, prepared by Americans for Constitutional Action and published this summer at \$15 by Human Events, 408 First St., S. E., Washington 3, D. C. It costs so much because, physically, it is such a big book — 11 x 17 inches, 122 pages, spiral bound, with more than 79,000 votes listed and evaluated.

To test the book, we spent an engrossing few hours running down the record of our Catholic Senators: Dodd (Conn.), Hartke (Ind.), Muskie (Me.), McNamara (Mich.), Hart (Mich.), Kennedy (Mass.), McCarthy (Minn.), Mansfield (Mont.), Murray (Mont.), Chavez (N. M.), Lausche (O.), Pastore (R.I.), O'Mahoney (Wyo.).

Four of these are from New England, five from the Middle West, four from the West, none from the South.

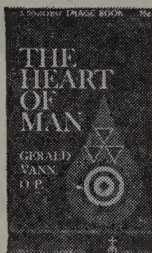
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3. Private competitive market against Government interference,

4. Local against central government,

5. Private as against Government ownership,

6. Individual liberty against coercion,

7. National security.

Of the 97 Senators considered, three rate zero, and of those three, two are Catholics.

Median of the Senate as a whole is 33% supporting ACA objectives as just outlined. But the Catholic median is only 15%, and if you take Lausche away, it drops down to 10%.

Dodd favored National Security as the *pars tutior* in every vote — 100%. Lausche's average is 63%. Hartke's, 50%. Pastore's, 18%. Chavez', 17%. The rest, 0.

Only Dodd and Lausche voted not to subsidize Communist-dominated countries (S. 1697).

Every Catholic Senator voted to kill S. 654, which would have restored to the States the right to enforce their laws against sedition and subversion.

Except for Lausche, every Catholic Senator voted to leave the rank and file helpless before possibility of tyranny from union leadership: they voted down

a secret ballot for strike votes;

a restriction on the use of union dues for purposes not connected with collective bargaining;

a ban on secondary boycotts; and the right of a secret ballot to recall union officials.

When you think of the fact that the Senate is marching us straight into Socialism, and yet its median as a whole is more than twice

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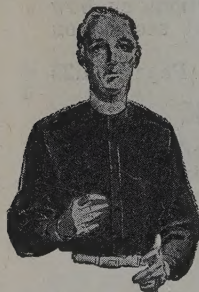
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as good as that of its Catholic members — including Lausche — it gives you pause. If you count Lausche out, the Senate is three times as conservative as its Catholic members.

Consistency percentages for support of ACA principles average out as follows:

Dodd 23
Hartke 5
Muskie 12
McNamara 0
Hart 0
Kennedy 11
McCarthy 4
Mansfield 8
Murray 5
Chavez 21
Lausche 81
Pastore 17
O'Mahoney 12

As our spiritual nosegay following this meditation, let us recall the words of our Holy Father, Pius XI, expressed in *Quadragesimo anno* (1931):

"No one can be at the same time a sincere Catholic and a true Socialist."

A Pleasant Surprise

IN connection with the 75th Anniversary of the Baltimore Catechism, our former mentor and long-time friend, Fr. Joseph B. Collins, S.S., National Director of the CCD, reminded us of something we had long forgotten as ancient history.

It is well over ten years since Fr. Bonaventure Fitzgerald, O.F.M., Cap., of the Catholic Information Society of New York, approached us and asked us to work up a correspondence course based

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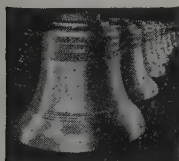
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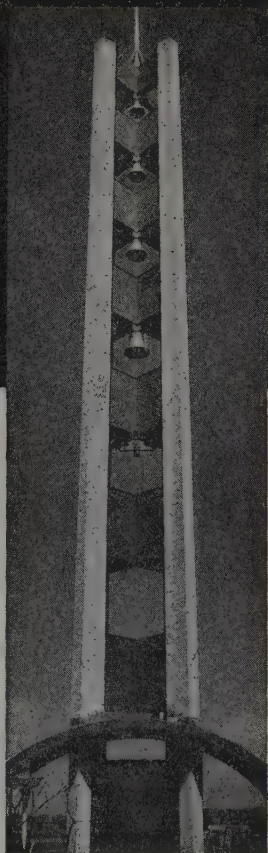


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* * *

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For Your Information

THE Clergymen's National Advisory Committee of the Planned Parenthood Federation of America has set forth "three pre-

requisites" which it says would end controversy between the federation and the Catholic Church.

The committee's statement was released at the start of a meeting in Des Moines, Iowa, of the federation's national governing board. The clergymen's group is made up of 33 Protestant and Jewish churchmen representing 18 denominations.

In its statement, the committee referred to "one large communion" which "holds a different view" about birth control than does the committee. A spokesman for the Planned Parenthood Federation said the "communion" referred to is the Catholic Church.

The statement declared that "our view and the opposing one need not continue to collide if three prerequisites are recognized:

"1) All public programs of contraceptive information, service and

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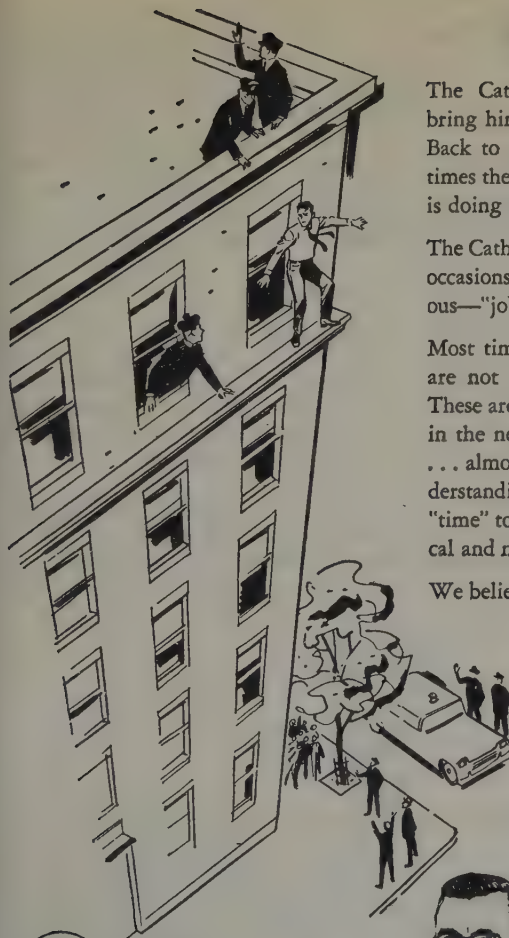
Will he jump?

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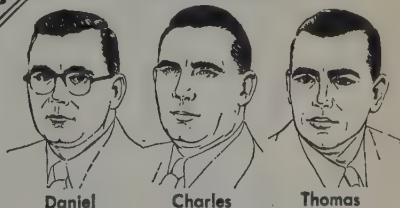
The Catholic Priest has many, often daily, occasions to perform exciting—dangerous—“jobs” for which he was ordained.

Most times, however, the Priests “jobs” are not visible to the average layman. These are the tasks which go unheralded in the newspapers. Yet, it is these daily . . . almost routine works of charity, understanding, guidance, which take his “time” to say nothing of taxing his physical and mental well being!

We believe the Priest, therefore, does not . . . and should not . . . have the “time” to involve himself with “additional jobs” such as raising funds! This is our job . . . and we are ready, willing, and able to do just this for any Catholic Priest who invites us in for a personal interview.



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research should exempt from participation anyone with ethical objections.

"2) Conversely, the objections of some must not be permitted to deprive others of contraceptive assistance which is scientifically authoritative and which may be required of them when in conscience they believe birth control fulfills the will of God.

"3) Physicians, research scientists, clergy, medical workers and others connected with such programs must be guaranteed full freedom to exercise their professional skills and discharge their professional responsibilities."

The statement went on to complain that the Catholic Church "wishes to impose its view on

those of other religious beliefs."

"It has repeatedly blocked repeal of legislation in two states limiting contraceptive information and service; it has opposed the policy of permitting physicians in tax-supported hospitals to provide contraceptive assistance when needed and requested even by persons who are not its communicants; in many cities it has obstructed Planned Parenthood membership in health and welfare councils; and recently it has thrown a barrier in the path of recommendations that government assistance be given to birth control programs in needy nations which desire such aid," the statement said.

At a session of the meeting, Cass Canfield, president of the federation, called for medical research to make the rhythm method of



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birth regulation more reliable. He said this would help end the "holy war" between the Catholic Church and supporters of birth control.

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A neighboring pastor, desperately seeking to fill his bulletin late one Saturday night, made the mistake of writing up both the Pauline Privilege and the Privilege of the Faith. After Mass next day he found a couple waiting for him in the parlor: "We want one of those privileges that you advertised in this morning's bulletin," they told him — and they had a case!

We had one not too long ago. While we listened in silence the principal told us an agonizing story of run-arounds and brush-offs by no less than five different priests.

"Father," she concluded, "why is everyone so reluctant to take my case?"

We sighed deeply and then told

*Last of the current series designed to acquaint
you with some of the principles which guide us.*

ON REPUTATION

Take care of a good name: for this shall continue
with thee, more than a thousand treasures precious and
great.

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shall continue forever.

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her the truth: "Madam, this case will be on my conscience and on my desk for the next six months. It involves endless paperwork concerning an uncertainty. It is the sort of thing for which a Philadelphia lawyer would charge at least \$5,000. But I'll take it."

And we did — with the melancholy reflection that some souls are much, much harder to save than others.

'Sharpshooting' Explained

THOSE members of a congregation who insist on "hearing" Mass from the back of the church and, as one pastor describes them,

look like sharpshooters when they get down on only one knee, may have reason for their actions, according to an eastern psychiatrist.

Speaking informally, this specialist admits he has not made a comprehensive study of the subject but nevertheless feels that the "sharpshooters"—about 95% male—may be victims of claustrophobia. This is a malady of an emotional nature that causes the sufferer to experience varying degrees of fear when in confined locations. "While it is usually associated with places of limited area—a small room, for instance," the physician explained, "the crowding together of a large number of people in even a large auditorium may also make some individuals uncomfortable."

Ryan - West



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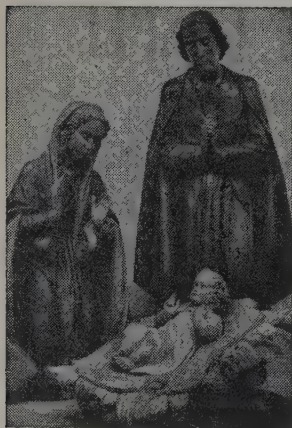
Currente Calamo

He told of one well known TV performer who approaches the panic point when riding to her studio in a crowded elevator. "She has gained the reputation for being temperamental because she insists that the elevator carrying her not stop to pick up other passengers," he said.

According to this authority in his field, those who congregate at the back of the church or who slip into one of the rear pews may not be conscious that they have an emotional problem. At all other times they are likely to act entirely normal and, he insists, they are not mental cases but simply reacting to a fear that may or may not have been developed through some earlier experience. One of

his patients who was a claustrophobia victim had been punished as a boy by being sent to his darkened bedroom whenever he misbehaved.

This psychiatrist was consulted several years ago by a contractor who was called upon to modernize the office of a dental practitioner. Among his recommendations was to design the reception and operating rooms of the dental office along more generous lines. Most operating rooms, he had observed, were just large enough to accommodate the dental chair and the dentist's supply cabinets. By making this area larger, he pointed out, patients inclined toward claustrophobia would have one less emotional difficulty to bring to the office and thus the discomfort of their appointments might be lessened.



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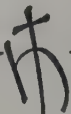
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The PRIEST

OCTOBER, 1960 / VOL. 16, NO. 10

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Editorial Comment

'Selective' Nationalism

In asking Canadian aid and support for his regime in the Congo late last summer, Patrice Lumumba said flatly: "There has been no raping whatever of white women in the Congo Republic."

A report from the field, however, in the shape of a tearsheet from the *South African Observer* (Reuter-A.P.) of Cape Town, gives the lie to Mr. Lumumba.

Reuters reports to this paper a statement by the Belgian Minister of Justice, Mr. Laurent Marchiers, made on July 18, that 291 white women had been raped by Congolese natives.

He said that 230 men and women had been severely maltreated, 10 shot, two burned, and three stoned.

Some women had been raped several times. One woman was

unable to say how many times she had been violated by "waves of natives."

According to Reuters, the minister was opening for the first time files of a special committee set up by the Belgian Government to investigate the atrocities in the Congo.

The commission is headed by a justice of the Supreme Court, and members are high-ranking Belgian judges.

The minister said that the cases disclosed by the investigations after 12 days' work were only those told by people who suffered from the brutalities or by people who were verified witnesses to atrocities.

"This is why, in the brief period of investigations considered so far, we have little if anything to say about people who died," the minister said.

At Kimpese, he said, a wo-

THE PRIEST

man was raped by three soldiers in a car. Her children were in the car at the time.

At Jolu, five women — three of them nuns — were raped 28 times each, at least, he said.

A Few Cases

The following are extracts from authentic reports:

"There have been many rapes. And they have been on a color basis: black has raped white."

"I was stripped naked and, with my hands tied behind my back, I was forced to watch 10 Sisters being raped. I spoke to two American missionaries who had been raped," said a priest.

"Refugees arriving in Lusaka today told the gruesome story to a voluntary worker of a Leopoldville Mother Superior having her hands cut off and being left to die. She was found still alive and flown to Brussels, where almost as soon as she landed on Belgian soil she died. It is reported that she had worked for 40 years among the Africans of the Congo."

"I also know personally of the case of one mother with three small daughters who remained in the hands of soldiers and civilians for 24 hours.

"I examined her and her body was covered all over by serious contusions and burned all over by cigarettes. She was raped continuously. Her two elder daughters, aged eight and 11, were also raped. When I

saw them they were unable to walk. The mother could not speak properly and was in a condition of psychological confusion."

"At the Leopoldville Airport, I administered penicillin injections to 250 women who requested such treatment following rape at Congolese hands.

"One of the worst statements I have heard in detail concerns a woman who, after being violated, was subject to slow torture. Hairs were torn from her body in such a way as to drag the skin with it. Hair and skin were then forced into her mouth."

"The women were stripped naked and herded together into a group. Drunken native troops danced around them in a circle in a frenzy. The women were raped, then thrust naked into the tiny cells of the detention barracks at the camp. A native soldier tried to pull a diamond ring from the finger on one young girl. The ring stuck fast. The soldier cut off her finger with his bayonet."

"At the airport tonight there were 12 women from Djolou, halfway between Coquhuilaville and Stanleyville. They told reporters that they had all been raped repeatedly by Congolese soldiers in a night of terror.

"A former local administrative officer said his wife — who was covered with angry bruises — had been raped be-

tween 20 and 30 times. They did the same to three nuns who were with about 20 of us, imprisoned all night and handcuffed."

Inhuman Treatment

"The Belgian officers were tied together with rope and left without food or water. Later some of them were stripped and tortured with jets of water from hosepipes, indecently assaulted, and paraded through the street and jeered at by the Congolese population.

"The native soldiers then closed in on the officers' wives in the villas at the camp. Each woman was ordered to return to her own villa. That night many Congolese visited the villas and each Congolese committed outrages. Frequently their husbands could hear their screams."

There have been no apologies for all this, no statements of regret from the "government." On the contrary: according to a correspondent for the *Journal of Commerce*, "The disquieting factor is that after the riots and raping, there is no sense of shame among the common Congolese people, but rather a reflection of haughty arrogance and pride over what they have done . . . The average Congolese in Leopoldville now looks on the rioting as something better than a Sunday football game."

Lumumba's attitude is typical: "There has been no rap-

ing whatever of white women in the Congo Republic."

Clattering Fallacies

"Emergent nationalism" and "self-determination" have long been catchwords of the avant-garde in our midst — not, one hastens to add, with respect to the greatest and most tyrannical colonial power known to world history. Since 1945 the plea for self-determination has been a highly selective sort of thing. It must never be taken as referring to Hungary, East Germany, or the Ukraine, for instance.

Self-determination, as used among advanced social planners, applies only to territories governed by Western powers: Belgium, France, Portugal, The Netherlands.

But their devious ratiocinations fairly clatter with fallacies and inconsistencies. Let us make a few applications:

Self-determination for the Congo? Very well. So the Katanga region under Premier Moise Tshumbe wants its own independence, with diplomatic recognition and membership in the UN. But we are told at once that self-determination does not apply in this instance. Indeed, Mr. Hammerskjold is to take those bluebonnets of his and drive out the Belgian soldiers at bayonet-point if need be.

Why the difference? Is it because, as it so often happens, the Kremlin is again sending

its signals to the avant-garde via the transmission belt? Moscow wants chaos in the Congo — a vacuum. Lumumba has proved himself a master at producing chaos, whereas Tshumbe is maintaining orderly government. Therefore Tsumbe must go and to hell with self-determination.

Nationalism is a Good Thing? Fine. But try crying "America first!" and watch what follows. Nationalism is a Good Thing only when it can be used as a lever to prise and chivvy the various uncivilized peoples of the world into the Communist orbit. But if it is interpreted to mean that our country should give serious thought to liquidating the debt and reducing taxes, then it becomes a very Nasty Thing indeed.

On the other hand, "internationalism" is a Good Thing when one speaks of the UN and a World Court. But "internationalism" becomes a Nasty Thing when applied to religion. An international Church would be unthinkable.

Some Cultures Are Better

Latent in all these attitudes is the inference that all cultures are equally good: that the culture of Islam = the culture of Jewry = the culture of Buddha = the culture of tote-

mism = the culture of Christianity, and so forth.

This is the basis of UN liberation and action. Both Lumumba and Tshumbe seek admission to the UN, where their opinions and decisions will equiparate those of the Christian nations. And if a World Court ever gets going, we can expect the spectacle of a witch doctor handing down judgment on Catholic Ireland and Spain.

Of course, it is not true that all cultures have equal value. That culture is best, simply, which most effectively achieves the observance of Natural Law among its people.

We have seen a hideous demonstration of that in the facts herewith reported concerning the Congo. Those people have no culture at all. For instance the UN troops have found that the best way to break up a disturbance is to have a military band strick up a quick march. The natives immediately leave off rioting. They all break out in wide grins and start jiggling.

There are many, many lessons to be learned from meditation on recent events in Africa, but one thing stands out like green pants on a sailor: The Congo was much better off under the benign and enlightened administration of the Belgians. — R. G.



The New Rubrics

An elucidation

J. B. O'CONNELL

THE general reform of the Sacred Liturgy, so ardently desired by liturgists, so long awaited, has been advanced a further step by the publication of the revised rubrics of the Roman Breviary and Missal inaugurated by the *Motu proprio* "*Rubricarum instructum*" of Pope John XXIII under date of July 25, 1960.

The restoration of the Liturgy was begun nearly half a century ago by that very experienced and practical pontiff, St. Pius X, in the famous *Motu proprio* "*Tra le sollecitudini*" (1903) on the reform of Church music. Then came the Apostolic Constitution "*Divino afflatu*" (1911) concerning chiefly the new disposition of the psalms throughout the week in the Divine Office.

Finally appeared the *Motu proprio* "*Abhinc duos annos*" (1913), followed at once by a general decree of the SRC, by which the paramountcy of the Sunday was restored, and the ferial offices given their due place by the suppression of many octaves, the increased use

of responsories of the season, and the limitation on the translation of impeded feasts.

In this last document, the saintly pope sadly explained that further reform had to be postponed because of the many difficulties that it involved, and he outlined the principles on which it must be based: a simplification of the calendar of the Universal Church, which had become overcrowded with the feasts of saints; the revision of the passages of Sacred Scripture, of the writings of the Fathers and Doctors used in the Liturgy, and of the lives of the saints used at matins; and the general simplification of the liturgical books.

The War Intervenes

The work of reform—which in any event St. Pius had foreseen would take a long time—was interrupted by the first World War and its aftermath; and, though a new typical edition of the Missal did appear in 1920 embodying some of the Pius reforms, it was not really resumed until the pontificate of Pius XII.

That great pope forwarded the movement of reform by many important changes:

a. The publication of a new Latin version of the psalms (1945);

A consultant of the SRC, Father O'Connell has just been appointed by the Holy Father to the Liturgical Commission in preparation for the Vatican Council. Father O'Connell's parish is in Wales.

b. The restoration of the Liturgy of Holy Week (1951 and 1953);

c. The simplification of the rubrics of the Breviary and Missal (1955) along the lines laid down by St. Pius; and

d. The Instruction on Sacred Music and Liturgy (1958).

All this work of reform and restoration involved the preparation of a vast body of detailed rubrics, and these new rubrics were never properly embodied in and coordinated with the old General Rubrics of the Roman Breviary and Missal. Those of the first Pian reform were merely added on to those rubrics in the form of *Additiones et variationes*, presumably because it was realized that the restoration was unfinished and provisional.

Indeed, when the simplification of rubrics was issued by the SRC in 1955, publishers of Breviaries and Missals were forbidden to make changes, for the moment, in any new editions of these books. In the intervening years since the first steps in reform, a number of replies of the SRC to queries had added further legislation.

All this, as the present pope points out in his *Motu proprio*, means that "as a result of many corrections, changes, and additions, the entire body of the rubrics has, over the years, increased enormously, not always in an organized systematic fashion, and so with some loss

of its primitive clarity and simplicity."

A Commission Appointed

Accordingly, the task of simplification and general revision of the rubrics—as part of the full reform and restoration of the Liturgy—was committed to a group of experts of the SCR in the pontificate of the late Holy Father. That work having now been completed, the present pope has decided that, while the fundamental principles for a general liturgical restoration should be submitted for consideration to the Fathers of the coming Ecumenical Council, the correction and right ordering of the rubrics should no longer be delayed but put at once into effect.

And so the Holy Father has approved the decree *Novum Rubricarum* of the SRC which embodies this, and ordered it—with a revised calendar—to come into effect on January 1, 1961.

The general aim of the new code of rubrics has been to get rid of a parasitic vegetation that has grown around the rite of the Divine Office and Mass in the course of centuries, and continue the restoration of the Sunday and ferial offices, often detruded by the offices of feasts, whose number has been continually increasing. Accordingly—

a. The rubrics have been codified, corrected, and recast—

THE NEW RUBRICS

on historical and practical grounds — to secure greater simplicity and clarity, and for this purpose, amplified or abbreviated as each case demanded;

b. The calendar of the Universal Church has been somewhat simplified;

c. There are no textual changes;

d. And scarcely any changes in the actual rite of the Mass.

Present Books Still Usable

And so—

a. Basic changes in the rite of Mass and textual changes in the Office and Mass have not been dealt with but will, it seems, be considered at the coming Ecumenical Council;

b. The many changes made in the existing rubrics of the Breviary and Missal do not make the current books obsolete. These changes can be put into operation by mere elimination.

Among the very complicated rubrics of the Breviary and Missal — whose interpretation has given many a headache to the rubrician in the past—to which the new code brings welcome simplification and clarification, are those concerning

a. The calendar to be followed for Office and Mass;

b. The number, order, and conclusion of commemorations and other added prayers;

c. Votive Masses, their classification and privileges;

Requiem Masses, their classification and privileges;

d. The order of precedence of liturgical days—a clear table is supplied.

The chief new privileges are—

i. The greater use of proper Masses hitherto given in the Missal *pro aliquibus locis* only;

ii. A much extended use of votive Masses for special occasions;

iii. The extension of the privileges of the Forty Hours' Prayer to an interrupted adoration;

iv. The elevation of the Nuptial Mass to the rank of a votive Mass of the second class;

v. The faculty granted to a pastor to have a special votive Mass and *oratio imperata* in certain circumstances;

vi. The extension of the privileges of the Exequial Mass, combined with some minor restrictions of these, and of the Requiem Mass *in die obitus*;

vii. An extension of the privilege of adding a votive prayer for himself on the anniversary of a priest's ordination.

Greater Strictness

On the other hand, in a few points the old rubrics have been made a little more strict:

i. Lauds, being morning prayer, may not be anticipated, and vespers ought to be said in the afternoon;

ii. Priests with choir obligation may not sing office in

choir during the celebration of the conventual Mass;

iii. The faculty of a local ordinary to impose an *oratio imperata* is further limited;

iv. A homily at Mass may not be preached while the Mass continues.

Some minor changes which were logically called for:

a. All antiphons are in future to be said fully both before and after their psalms;

b. At the Office said alone, *Domine, exaudi* replaces *Dominus vobiscum*;

c. *Benedicamus Domino* is said at the close of Mass only at the liturgy of Maundy Thursday evening and in Masses followed by a procession. In these cases, too, the celebrant's blessing is omitted.

Changes In The Mass

The very few minor changes in the actual ceremonial of Mass include:

a. The omission of the psalm *Judica* and the confession when Mass is preceded by certain functions, e.g., the blessing and distribution of candles, ashes, palms;

b. *Benedicamus Domino* no longer replaces *Ite, missa est* at the close of a Mass which does not include the *Gloria in excelsis*;

c. The last gospel is omitted on certain occasions, e.g., at the third Mass on Christmas Day, at a Requiem Mass followed by absolution of the dead;

d. The omission of *Confiteor* and absolution before Holy Communion given within Mass.

e. The "medium" voice for certain parts of Mass is suppressed.

Some of the changes that may perhaps be regarded as minor alleviations of clerical obligations are these:

1. The feast of the titular of a cathedral is no longer celebrated throughout the diocese;

2. On the days of the Lesser Litanies (Rogations), the recitation of the Litanies of the Saints binds only when there is a procession;

3. The Divine Office on Sundays and on ordinary doubles will have only three lessons at matins;

4. The Blessed Sacrament prayer is not said at a Mass which precedes a brief exposition of the Sacred Host;

5. The anniversary of a diocesan bishop's election, consecration, and possible translation will be commemorated only once each year;

6. In Masses other than conventual and ordination Masses on days when five lessons precede the epistle, only the first prayer and lesson need be said.

In the *Motu proprio* publishing this new code of rubrics, the invocation of customs contrary to them has twice been effectively barred in very sweeping language.

It need hardly be remarked

THE NEW RUBRICS

that the new code of rubrics for the Roman Breviary and Missal should receive a cordial welcome from the clergy. It

certainly will be welcomed by those whose task it is to prepare the various Ordos and solve rubrical conundrums.



To Sir Winston on His 'History of England'

There is a decided "slant" in connection with Mary Queen of Scots, who, we are told, "connived" at the murder of her husband, Darnley, and whose part in the Babington plot to kill Elizabeth "was undeniable."

But for a writer of history now to assert such things as like a man of science declaring the earth to be the center of the universe.

For the case against Mary rested solely on letters she was said to have written, letters that were never seen except by those who accused her.

Mary herself demanded to be shown them. So has posterity. But the letters vanished.

There is no mention in your pages of the spy, decipherer of documents, and forger Philips, who made the "copies" of the letters on which Mary was convicted.

These instances are typical of the way in which Catholics are condemned, and their society belittled, in your otherwise praiseworthy, subtly charming and always readable pages.

—Piers Compton in the London Universe.

Confidential

NCWC NEWS SERVICE

For your information

A HIGH authority in the Sacred Congregation of Seminaries and Universities has informed the N.C.W.C. News Service that no document has been issued recently nor is any anticipated which specifies what television programs seminarians may watch.

A secular news agency (AP) reported on August 1 that the congregation decreed that seminarians could view only news-casts, children's programs and certain sporting events. The report was attributed to Vatican sources.

In March, 1958, the Sacred Congregation of Religious said in a letter to religious superiors that it does not consider necessary a complete ban of television for all religious communities nor does it approve unlimited use of television. The congregation said the prudent judgment of superiors should guide its use.

Several years ago, there was an instruction for Italy's seminaries specifying the TV programs that could be watched.

Despite the rather intimate title, these items have already been perused by the hundreds of subscribers to NC-News, including all of the hierarchy and Catholic editors, both priests and laymen. Of its nature, the material is not suitable for more general circulation.

But no such instruction has been given for seminaries throughout the world.

* * *

The Premier of one of Africa's newest nations is a priest who has been in trouble with his bishop.

He is Father Fulbert Youlou, who was elected mayor of Brazzaville, capital of the Republic of the Congo, a part of former French Equatorial Africa.

Father Youlou, now the Congo's Premier, has been in trouble with his ecclesiastical superior since he ran for public office in 1956 despite his bishop's formal prohibition against it.

It has been reported from France that the priest has been suspended from his priestly functions.

Reports from the Congo say Father Youlou has been known to carry a revolver in his pocket, and is surrounded by an armed bodyguard.

It has been reported that Father Youlou has not been careful to dissociate himself from the propaganda of a bizarre religious sect which seems to have significant political influence in the Congo. It has also been reported that some of those surrounding the Premier have claimed publicly that he

CONFIDENTIAL

is the successor and envoy of the founder of this sect.

The sect propagates the cult of André Matswa, a visionary whom some have called almost a sorcerer. His disciples have sought to present him as a new incarnation of Christ. Presently, they place Matswa in a strange trinity, comprised of Matswa, Christ, and a fetish called Ngol, a deification of Gen. de Gaulle. Devotees of this cult are reported to be growing daily among the native population of the Congo. Their credulity is such that in the legislative elections of 1956, some 35 per cent of the ballots in the urns in Brazzaville were marked with the name of Matswa, who had been dead for 14 years.

* * *

A man who estimates that he bilked businessmen in six states out of \$35,000 while posing as a Catholic priest was arrested (July 28) by police in Detroit.

The man, a 29-year-old Negro who identified himself as Wiley Rowe, admitted that he traveled throughout the country for five and a half months passing bad checks. He admitted using his "priest routine" in Tennessee, Kentucky, Georgia, Illinois and Indiana before coming to Detroit.

* * *

A man who posed as a Catholic priest in the alleged million-dollar swindle of a Florida widow was released in Chicago on \$5,000 bail.

A dealer in antiques was arrested at his shop in Chicago on August 22. He was charged in a warrant as a fugitive from Dade County, Fla., where he was indicted for grand larceny. He and four other men were accused of obtaining \$1,155,000 in cash, real estate and securities from Mrs. Genevra McAllister, 71, of Miami.

Dade County authorities said the man was introduced to Mrs. McAllister as "Father Leon of Leon, France." The authorities said the widow was told an orphanage in the French city was in danger of being closed because it lacked funds to finance a lace factory where nuns worked. She was told that the factory supported the orphanage, authorities said.

The five men were accused of getting the cash, real estate and securities from the widow between September, 1959 and March, 1960. The case is scheduled to go on trial in Dade County in October. The man was released on bail pending a hearing on the fugitive warrant.

* * *

The Apostolic Delegation has declared that Father Ramon Talavera of the Archdiocese of Asuncion, Paraguay, has neither sought nor obtained from competent ecclesiastical authority any permission to come to the United States.

Father Talavera is thought to be in the United States now.

THE PRIEST

In June, 1960, he was known to be in Washington seeking permission to appear before the Inter-American Peace Committee of the Organization of American States as a representative of the Christian Civic Crusade, a political organization with headquarters in Buenos Aires, Argentina.

Father Talavera is a leader in political efforts against the present government of Paraguay, whose President Gen. Alfredo Stroenner, rules under a state of siege.

In March 1959, the Archdiocese of Montevideo, Uruguay, where Father Talavera had gone for medical treatment, applied sanctions on him for engaging in political activities contrary to Church regulations.

* * *

An authority of the Congregation of Rites has informed the N.C.W.C. News Service that no document has been issued by that body eliminating from the ritual of Baptism for adult converts phrases possibly offensive to members of other Faiths.

Secular news agencies and daily newspapers reported (Aug. 1) that an unnamed Vatican source had disclosed that four phrases had been stricken from the special ritual of Baptism for adult converts from paganism, Judaism, Mohammedanism and from a heretical religious body.

However, the N.C.W.C. News Service was told that a new

edition of the Roman Ritual is to be published at a yet-unestablished date. The authority said that "it is not improbable that there will be various small changes and deletions contained in the new edition."

U.S. liturgical experts contacted shortly after the alleged disclosure was reported said the Church in the United States does not use the Baptism ritual which contains the four phrases.

The phrases are found in the Baptism ritual for adults which is contained in the complete Roman Ritual. In the United States, however, only the form for the Baptism of infants is used and the phrases do not appear in it.

The phrases occur during a portion of the ritual when the priest warns against relapsing into the person's former faith.

If the person was a pagan, he is asked to "abhor idols and reject their images."

If he was a Jew, he is asked to "abhor Jewish infidelity, renounce the false beliefs of the Hebrews."

If he was Moslem, he is asked to "abhor Islam's infidelity, renounce this evil and faithless sect."

If he is a member of a heretical sect and the validity of his previous Baptism is questioned, he is asked to "abhor the evil of heresy and renounce the infamous sect of _____." He then names the sect.

Must the Parish Priest Know Theology?

Fr. Weigel thinks not

JOSEPH H. O'NEIL

"**A**LL over the world, not strictly in the U.S., the average priest who goes through a seminary is totally innocent of all theology."

This was one of several remarks made by Father Gustave Weigel S.J. during the Seminary Week which was held last summer in Toronto. The observations concerning the parish priest and his training in theology were made during the course of a panel. Father also said that the priest engaged in parochial work "doesn't have to have any theology at all." However, he did allow "that the four years of seminary theology do the future pastor no harm."

If my priest readers are surprised at such remarks, I assure them that there are more to follow along similar lines of thought. For Father Weigel has, indeed, some very strange ideas on this topic.

But I do think that Father chose the wrong place for "sounding off" on this subject. The study of theology is not easy. And the average seminarian, certainly in Amer-

ica, is itching for the works of apostolic activity. For a zealous aspirant to the priesthood to attend a "Week" calculated to make him a better priest, and to be told that his present course in theology is quite unnecessary, and this by a "name" speaker, is a sad happening. If Father Weigel was anxious to "start something," then he should have chosen a rectory or community common room to air his views — not a platform before impressionable youngsters.

In order that the reader might have a more adequate conception of the outlook of Father Weigel on this question, it would be best to obtain a copy containing the various discussions of the 1959 "Week." The issue is called "Communications," and may be obtained from Saint Basil's Seminary, Saint Mary's Street, Toronto. However, I shall try to present Father's frame of mind as well as I can in this article.

Speaking as a pastor, I should, firstly, like to make a few observations of my own as to what I believe a seminary should do in preparing one for the priesthood in general, and parish priests in particular. The

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seminarian should be taught that a priest is first and foremost a "man of God." He is one "set apart." He is an offerer of "gifts and sacrifices" concerned with the "things that appertain to God." In the seminary, the student is isolated from the world for a time in order that he may live in the milieu required to develop the sanctity and knowledge for such a sublime state. The knowing, loving and serving God aspect: the concept, then, of adoration and that of the priest leading the people in giving homage to the Creator — this is the outlook which the priest must possess.

Having studied philosophy so that he might learn how to reason in an orderly manner on things in their ultimate causes, the seminarian is now introduced to theology, where he learns "the science of revealed truth" based on Sacred Scripture, Tradition and Reason. And it lies in the very essence of theology to be not only the doctrine of God and of faith, but also of religion. That is why we have the old adage that "Theology teaches of God, is taught by God, and leads to God."

The Theologian

Is it not a platitude to observe that the seminarian studies theology according to the natural and supernatural gifts that he possesses? So he may be weak in theology, but he is, neverthe-

less, a theologian. His whole life should now be centered on God, and souls insofar as they are related to God. So he will make every effort to fulfill the injunction: "Thou shalt love the Lord, thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

The theologian learns the importance of principles that guide correct thinking and living — *Sentire cum Ecclesia*. He sees how heresies have played their part in showing forth the "balance wheel" attitude of the Church. For heresy is prone to overemphasize one truth and to deny another. He is given "background" training through his course, whether he is studying dogma, moral, or pastoral. Lectures in Sacred Scripture, canon law, Church history and liturgy help to give him a well-rounded mentality for his priesthood. Certainly he will also have to be equipped with a knowledge of practice in the care of souls, and this training will be influenced by what his future work will be. He may be a secular preparing for parochial endeavors, or a religious who will be teaching in a college. But his course in theology is not simply given with the notion that it is to be learned for practical application. Unfortunately, this utilitarian attitude towards knowledge is altogether

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too prevalent among English-speaking peoples on this side of the Atlantic.

The present policy in seminaries is to present a general course in these subjects. This gives a student the opportunity of manifesting any special aptitudes for further studies along particular lines. Professors dealing chiefly with average students preparing for the secular or religious priesthood, especially if they are to be parish priests, must not teach as though they were preparing graduates for lives of research in ecclesiastical archives, a situation that can be a grim reality in some seminaries. The teacher must avoid, then, spending too much time on particular problems, but rather try to give the student a view of the entire course. But while a seminary might not provide "all the answers" to the seminarian, yet if he has learned priestly thinking and how to seek information before acting imprudently, then his professors are worthy of commendation.

Of course, the priest will use much of his theological knowledge in his sermons, inquiry classes, and in hearing confessions or giving spiritual direction. But he should not be trying to apply every bit of his theology to practise. On the other hand, theology and its allied subjects should be the lifelong study of the priest.

However, suppose we get back to Father Weigel and the panel discussion. One of the questions proposed to him was this: "What relationship is there between our seminaries and universities and their role as you conceive them? And should they not be different from, say, a barbers' college? Should not the training that we get in our seminaries be different in kind from that which other people get in a barbers' college?"

The Seminary and the Barbers' College

And Father replied: "No, I don't think so! A barbers' college that turns out first-rate barbers is a fine institution. A seminary that turns out first-rate priests is a fine institution. Between parish priests' functioning and a university there is no relation whatsoever. That is, I'm afraid, one of our ambiguities, that somehow or other, the seminary should be a university school, which is nonsense. I think that we must distinguish between a seminary and a faculty of theology. These are two different types of institutions. In a seminary, you try to teach the ordinary tricks and devices to carry on parochial work and a certain amount of pastoral wisdom, not necessarily pastoral science, to deal adequately with the people of God. This is what I expect the seminary to do. If it produces something extra in the form of piety, so

much the better. But this has nothing to do with the science of theology. I am not afraid to say it. All over the world, not strictly in the U.S., the average priest who goes through a seminary is totally innocent of all theology. And this is no criticism of his seminary at all. If only he were to know that this is so and keep his big mouth shut, then we'd be happy. That's all I've got to say."

But Father had considerably more to say, although nothing that appeared to be very constructive. I shall not cover all his answers, but rather those that seem to be the best examples of his line of thought. So another question was: "Where would you have the parish priest educated beyond the seminary, or in addition to the seminary?"

The 'Habitus Theologicus'

To this query Father Weigel said: "Why, I don't see why I should send the barber anywhere else but to a barber college! If he's going to be a parish priest, prepare him for that work. This does not make him a theologian. This does not make him an intellectual. It does not in any sense make him a scientist. And we don't need these values in our parish priest. We need practical knowledge, strategies and devices, and much more, the thing that is wisdom, which of course is not a science.

"Now, if we have candidates for the priesthood who also show talent for something beyond parochial service, then you can of course send him to that university school which corresponds to his talent. It may be theology. Theology is not something that anybody can learn. You need a *habitus theologicus* which can be developed in some people, but even there, there must be a *dispositio innata* or *infusa*, at least, on which you can build the *habitus*. This is not a universal gift of God. God gives his gifts in terms of His own wisdom. Now when I find a man with such a *dispositio*, then I shall send him to a faculty of theology."

How one discovers a student with the aptitude for theological studies, when no theology is to be given him in the seminary, Father does not say. The lowering of the present standard of priestly preparation continues with another question being proposed: "I know a number of parish priests who are highly intelligent men. What makes you so sure, if you are sure, that these would not be better priests, for an acquaintance with, or at least, an introduction to the scientific notion of theology rather than merely a technical training?"

The answer to this was: "I'm sure that these intelligent priests that you mention, and there are many such, if they had

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a training — let us say in chemistry — would also have a fuller effectiveness in the parish affairs, especially in the chicken suppers. But this is completely accidental. If this man really understands his own talent, he should do something about it himself. This is not the function or the training ground for parish priests."

A further objection is raised to Father Weigel's notions: "Well, the kind of training that you would get in a production-line seminary of which you have spoken would tend to deaden any interest—any natural enthusiasm, that someone might have."

"For theology? Yes, certainly, but what of it? See, I don't intend to identify theology with the faith. I still live the faith I learned from Sister Claudia in fourth grade; but theology had nothing to do with it. She was a good catechist."

A little later, referring again to parish priests, he says, "I would say that if he has a talent for theology, he will develop it. This is quite accidental but if he has a talent, that should in itself urge him to do something. He'll be a homemade theologian. But that's no worse than no theologian at all."

Competent Knowledge?

One would naturally imagine that Father would now be poised and eager to explain his

well-thought-out course that would replace theology in the seminary, of which, according to him, the parish priest knows nothing anyhow, even though he has passed examinations in the subject. It was a seminarian who posed the obvious question: "Father, since the parish priest who is going to be a preacher, doesn't have to have a knowledge of theology as a theologian would have it, would you define more precisely what sort of a knowledge of Christian Doctrine he should have in order to be a good teacher?"

One can picture the assembled gathering waiting with varying degrees of bated breath for the answer. And this was the reply: "I frankly can't see the meaning of your question." Nothing daunted, however, our seminarian tried again: "Well, you're saying the parish priest does not have to be a full-fledged theologian in order to be a good parish priest. Now, what does the parish priest have to have?"

The reply this time is: "You know who the patron saint of all parish priests is, don't you? And you know how he got through the seminary. Go ahead."

The seminarian then said: "Don't forget that the Curé of Ars had a certain amount of enlightenment, and Pope John pointed out in his recent ency-

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clical that parish priests who use the *Curè of Ars* as a model are not to use his lack of knowledge as an excuse for slumping off in their studies. I don't believe that he was referring just to pastoral subjects when he said that. Now my question was asked because I know that to be a teacher, a priest has to have a minimum knowledge of Christian doctrine and I wondered just how far that knowledge should go. I heard from one of my professors in the seminary, and I hope I'm not misquoting him, but he seemed to imply that the priest was very close to being a theologian, and the reason I asked the question was to find out more precisely just what he needs besides taking courses in pastoral theology or pastoral care to be a good priest."

The answer can be summed up by quoting the highlights of the response: "Much depends upon his own particular talent. Certainly a good priest must have established a true contact with the people of his parish and must have the capacity for communication in terms of the idiosyncracies of his own time and place. I think that the parish has a right to expect that he have the openness of mind which is the fruit of college training. I think they have the right to expect this, because after all, he's been through this kind of a course and the

Church of God, by and large, has paid for it. And, therefore, an openness to questions which are relevant to the moment and to the place, and an openness to findings concerning these questions should be the mark of a good parish priest."

'No Theology Required'

Then Father continues by removing the criterion for judging these questions: "How much theology does he have to have? I would say that he doesn't *have* to have any theology at all."

And the substitute? "I believe that the catechisms are admirable statements of the basic truths of faith. And it seems to me he should know those, and should know how to communicate them vitally and relevantly to the people of God with whom he is."

We are not enlightened here as to whether the Dale Carnegie course should also be added as a major, although one might suspect that such would be the case in the progressive seminary. Would Baltimore III be too difficult for the average seminarian? Might it not be better to use the Ella May Horan productions, with their pretty pictures and fill-in answers? I hope the reader will pardon me for appearing to be facetious about Father's position. But I find it difficult to take him too seriously on this question.

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Speaking a little later to the same seminarian who believed that he was studying theology in the seminary, Father said of his courses: "They're not theological but they point to theology and that's rather important. And I think that the four years of seminary training do the future pastor no harm."

It might be helpful to "clear the air" if we quote from the encyclical *Menti nostrae* of Pope Pius XII which is permeated with the lofty standards which priests must strive to possess. Regarding priestly studies he says:

"In the intellectual training of young seminarians—although other studies, especially those relating to social questions, so necessary today, should not be overlooked — the greatest importance must be given to philosophical and theological teaching according to the method of the Angelic Doctor brought up to date and adapted to meet modern errors. Study of these subjects is of maximum importance and usefulness both for the priest himself and for the people. The masters of the spiritual life state that the study of sacred sciences, provided they be imparted in the right way according to correct systems, is a most efficacious help in preserving and nourishing the spirit of faith, checking the passions, and maintaining the soul united to God. It must be

added that the priest who is the salt of the earth and the light of the world must labor mightily for the defense of the Faith by preaching the Gospel and confuting the doctrinal errors opposed to it which are disseminated today among the people by every possible means. But these errors cannot be efficaciously fought if the unsailable principles of Catholic philosophy and theology are not thoroughly known."

Utility of Theology

There can be no question, it seems to me, about the position of the Pope on this matter. The average seminarian studies theology, and it is of the "greatest importance and usefulness" for souls. It is a help to sanctity. It is necessary for defending the Faith to know theology. So if abuses have crept into the lives of parish priests resulting, perhaps, in what Pope calls the "heresy of action" then a change of attitude must be brought about in these priests if they are to be effective mediators between God and man. In spite of the many building and financial burdens that beset so many of our clergy; and notwithstanding the care of numerous souls and our shortage of clergy, yet that is no cause for suggesting production-line seminaries. It does not justify "tenth-rate" standards with a product possessed of the "ordi-

nary tricks and devices" along with "a certain amount of pastoral wisdom" to administer, or assist in, the parish plant.

Again, Pius XII emphasized the scholastic method of teaching with these words:

"In this connection, it is not out of place to recall that the method of teaching which has long been in use in Catholic schools is of particular efficacy in giving clear concepts and showing how doctrines entrusted as a sacred deposit to the Church, teacher of Christians, are not lacking those who, departing from the teachings of the Church and overlooking clarity and precision of ideas, not only depart from the cor-

rect method of our schools but open the way to errors and confusion, as sad experience shows. In order to prevent wavering and uncertainty where ecclesiastical studies are concerned, We strongly exhort you, venerable brethren, to watch carefully that the precise rules laid down by the Apostolic See for such studies be faithfully received and translated into action."

The Church, while introducing such practical training as the recent "pastoral year" for religious, nevertheless retains the solid methods for training in priestly mentality that will send forth a "man of God" who will be "all things to all men."



Spectre Of His Past

The story goes that a Tyrone farmer, his wife and children had their lives made miserable by a poltergeist—one of that nasty tribe of ghosts which specialize in throwing furniture and objects about, and kicking up an infernal din.

This went on for a considerable time, so it was not surprising that the family decided to move house—or "flit," as they say in the North.

While they were loading a van with their household belongings, a surprised neighbor on his way home from Dunganon inquired, "Jim, don't tell me you're flitting!"

Before the farmer could reply there was an unmerciful clatter of pots, pans and pails from the back of the van and a squeaky voice that didn't belong to this earth was heard to say, "Aye, we're flitting!"—**The Irish Digest**

Apostasy as a Profession

The fallen priest

MR. WILLIAM J. WHALEN

MANY priests remember in their daily Mass and prayers a seminary classmate or colleague who has abandoned his calling. Hands which once lifted God above an altar and traced the sign of the cross in absolution now point out the features of a life-insurance policy, total columns in a ledger, or correct high-school English themes.

Rarely do these consecrated hands strike the Mother they once served and rarer still do they volunteer to labor in the tangled vineyards of fundamentalist Protestantism. Once having rejected the obedience due his bishop or religious superior, the apostate priest is unlikely to accept the yoke of preachers and evangelist-employers.

Several agencies, however, seek to enlist the services of fallen priests or monks. Of these the oldest and best known is Christ's Mission of Sea Cliff, N.Y.

Formerly, Christ's Mission operated in New York City itself, but several years ago it purchased an 18-room house on a three-acre plot overlooking Long Island Sound. This mod-

est estate serves as its propaganda center as well as a "rehabilitation" home for ex-priests.

Actually, only two genuine ex-priests remain on the full-time staff of the Mission, although others come and go and several send in news items from Italy and South America. The May 1960 issue of *Christian Heritage* (formerly the *Converted Catholic*) reveals that Walter Montano, executive director since 1951, has resigned to found another organization, which he is calling the Western Hemisphere Evangelistic Union. His post has been filled by a Protestant minister, the Rev. Stuart P. Garver. For the first time the operation is headed by someone who has never been a Catholic himself, much less a priest or religious. Trouble has been brewing for some time since Montano tried to direct the Mission's activities at long distance from his own home in Glendale, Calif.

Montano himself was never ordained. He spent several years in a Dominican monastery in Bolivia and may have received some minor orders. He finally stopped calling himself an ex-priest, but Christ's Mission finds it relatively simple to present a confused lad who may have spent a few months

Readers will remember Mr. Whalen's fascinating article on the Masons in our July issue.

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in a novitiate as a former monk. Nor does the average Southern Baptist entertain any profound thoughts about minor and major orders.

Until recently, the Mission dressed an elderly gentleman in the robes of an archbishop and introduced him to credulous audiences as a converted Catholic bishop. They were confident that few if any of his listeners would know the difference between the Catholic church and the minuscule Old Catholic sect from which he claimed episcopal consecration.

Angelo Lo Vallo and Alfredo Florez make up the "priestly" staff of the Mission today, which also employs about 20 business officers and secretaries. Lo Vallo studied in Genoa and was ordained in 1943. Six years later he submitted his "resignation" as a priest to the bishop of Scranton, Pa. He has since attempted marriage and Mr. and Mrs. Lo Vallo cover the winter lecture circuit together. Florez, a native of Peru, came to the United States in the fall of 1950 to serve as curate of a parish on Long Island. He left the Church a year later and has since been ordained a Lutheran minister.

The Trustees

A 16-member board of trustees controls the organization and consists of Protestant ministers, Bible college presidents, and evangelists. Chief support

of the field work comes from Baptists, Methodists, and Presbyterians. The National Council of Churches of Christ has never endorsed the Mission, although the National Association of Evangelicals, POAU, and the Masonic Scottish rite, Southern Jurisdiction, provide financial and moral assistance.

Activities of the Mission include publication of the monthly magazine, nationwide lecture tours, sale of exposés and tracts by ex-priests and ex-nuns, production and distribution of motion pictures. Earlier this year, the Mission opened a Reading and Inquiry Room at 250 W. 57th St., New York City.

The magazine claims a readership of 250,000, but the editors give no indication of how many people would have to read each issue to arrive at this figure. Comedian Steve Allen, a former Catholic himself, mentioned in *Look* magazine last year that he subscribes to the *Christian Heritage* as well as to a few Catholic periodicals to get a "balanced" picture. The magazine's editorial staples include dissertations against Romanism by various preachers, "true confessions" of ex-priests around the world, news items and quotations from Catholic sources. Typographically it is several cuts above the usual anti-Catholic effort. Its motto is "Veritas in Charitate . . . Charitas in Veritate."

Four films are distributed by

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the Mission: *Hidden Power, One True Church, Menacing Shadows* and a new one called *Christ's Mission*. The latter shows how a former priest begins life anew with the help of the people at Sea Cliff.

One hundred invited participants attended a "Protestant Council on Roman Catholicism" at Buck Hills Falls, Pa., April 19-21, 1960. Most of the speakers and panelists were nonentities except for Dr. John A. Mackay, POAU founder, and Dr. Oswald C. J. Hoffman of the Lutheran Hour sponsored by the Lutheran Church-Missouri Synod. The group met to examine Catholic doctrines and practices and to map a Protestant strategy of opposition. One of the final recommendations of the conference was that "dissemination of radical anti-Catholic literature is unworthy of Protestants" (*Christianity Today*, May 9, 1960, p. 35), but the magazine noted that not all participants agreed with every recommendation.

Lecture Tours

One of the two active ex-priests may be appearing in your area during the next six months. Lo Vallo's schedule includes the state of Ohio—Oct. 3-21; Missouri and Iowa—Oct. 30-Nov. 18; Michigan and Ohio—Nov. 27-Dec. 14; Indiana—Jan. 4-22; and Florida—Feb. 1-15.

His partner, Mr. Florez, will entertain audiences in Pennsyl-

vania—Oct. 5-14; Minnesota—Oct. 30-Nov. 18; Massachusetts and New Hampshire—Nov. 27-Dec. 14; North and South Carolina—Jan. 4-15; and North and South Dakota—Jan. 25-Feb. 8. Their appearances are usually sponsored by fundamentalists, Lutheran or Baptist churches.

Christ's Mission dates back to 1878 when it was founded by James A. O'Connor, a priest of the Chicago diocese who was suspended by his bishop for drunkenness. He was a native of Ireland and had spent seven years as a priest before his suspension. He married a distant cousin and the couple had four children, all of whom preceded him in death. O'Connor was hit by a street car in 1911 and died within a week. He was buried from a Baptist church in New York City.

During the 70 years since its establishment, the Mission claims to have helped "rehabilitate" some 700 priests. However, the jubilee edition of the *Christian Heritage* (March, 1958) lists and pictures only 22 ex-priests and ex-monks. Only two of these were native Americans; the rest were Italian, South American or Spanish. There are about 380,000 priests in the world today according to the *Catholic Almanac*.

Montano's predecessor was Leo H. Lehman, an Irishman ordained for a diocese in South Africa. He ended his Catholic

career as pastor of a small parish in Florida. When he decided to leave the priesthood he told his congregation that every five years the bishop picked an outstanding priest and authorized him to marry. Wedding gifts, therefore, were quite acceptable at his civil ceremony in 1929. Lehman authored several bitterly anti-Catholic books and a psychiatrist could venture a pretty accurate diagnosis about a man who would write: "Despite the general belief among Catholic people, ex-priests do not as a rule come from the 'bad priests' in the Church. Evil-living priests, in fact, do not voluntarily quit the ranks of the clergy, where economic security and a safe cloak for sex irregularities can easily be had." (*Out of the Labyrinth*)

Exploitation

Fallen priests who have turned to Christ's Mission in desperation have more often faced disappointment and exploitation. Unless they are willing to mount the lecture platform and paint a caricature of the Church and Catholic beliefs, the Mission has little use for them. As a result, the masthead of the magazine changes every few months. Two years ago, the staff consisted of Montano, Lo Vallo, Hugh Farrel (former Discalced Carmelite and ex-Episcopalian minister), Charles Marzena (the Old Catholic prelate), and Frank F. Payas (an ex-Claretian priest). To-

day, of these five, only Lo Vallo remains.

Actually, a rival group of Christ's Mission alumni enrolls more genuine ex-priests. Unlike the Mission, these ex-priests manage their own affairs without the kindly advice of a board of preacher-overseers. Three former priests cooperate with Joseph Zacchello at his American Religious Educational Society, Inc. of McKeesport, Pa. When I had occasion to discuss Christ's Mission in *Our Sunday Visitor* last year, Mr. Zacchello wrote an indignant letter complaining that I had discriminated against his corporation by devoting so much space to his competitors at Christ's Mission. He asked, "I would like also to know how much it will cost to have an article written by you in the *Sunday Visitor* against our organization. If the price is not too high we will be willing to remunerate(sic) you."

Zacchello's troupe engages in the same kind of activities as the older Christ's Mission, but seems to lack the Mission's financial base and support. Its own magazine, *The Convert*, is dull and amateurish compared with the *Christian Heritage*.

'I Married A Priest'

One of the four ex-priests in the group is a native American. Harry Groning. Ordained for the Archdiocese of Cincinnati, he taught school and did parish work before his defection. He

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has since married and attended the Bible Institute of Los Angeles. Joseph Gori had been a Franciscan missionary sent from Italy to China and Latin America. Zacchello himself was ordained in Italy in 1939 and sent to this country as a member of the Congregation of the Fathers of St. Charles. He was assigned to parishes in Chicago and New York for five years before deserting the priesthood. The final member of this quartet is a former Claretian, John J. Uriarte Arrien, who was ordained in Spain in 1921 and served parishes in El Paso, Los Angeles, Phoenix and Chicago until 1945. His wife has written a booklet entitled "I Married A Priest."

A third center, a one-man operation, goes under the name of the Pro-Ca Information Center, Inc. of Philadelphia. José Fernandez, a Spanish Dominican stationed in New Orleans, rebelled at re-assignment in the Philippine Islands. He left the Church, attempted marriage, obtained a divorce, sought to re-enter the Church, and was sent to a Benedictine monastery in Florida. He left the monastery and enlisted in the army. Three years later he again attempted marriage and joined the Presbyterian church, which ordained him a minister seven days later.

A Canadian counterpart to these U.S. groups is the Evangelical Mission of Converted

Monks and Priests with headquarters in Stouffville, Ontario. The editor of its incredibly sloppy magazine, *The Evangel*, is H. A. Adams, who claims to be a former priest — at any rate we can be sure he was never a printer.

Two apostates who fill speaking engagements for the Evangelical Mission are J. H. Real d'Anjou and Ugo de Lucia, a former Passionist, now pastor of the Italian United Church in Niagara Falls, Ontario.

Soloists

Most of the better known former priests in the U.S. avoid any association with these organized evangelistic efforts. For example, Emmet McLoughlin, the former Franciscan in Phoenix and author of *People's Padre*, has never identified himself with Christ's Mission or its rivals. Of course, his financial situation is comfortable as director of a private hospital and author of a best seller which has passed the 75,000 copies mark. His book, published by the Unitarian Press (Beacon), is sold by both Christ's Mission and the Zacchello group.

Leonard Feeney, inventor of the oddest heresy in recent times, would no doubt disdain any affiliation with these ex-priests since he, though ex-communicated, believes himself to be more thoroughly Catholic than any priests in good standing.

A slim pamphlet by George

Barrois, former French Dominican and faculty member at the Catholic University of America, is distributed by Christ's Mission, but this Princeton Theological Seminary professor does not lend his name to the activities of his vituperous colleagues in apostasy.

The handful of ex-priests who mount the lecture platform and perform under the canvas of the revival tent cater to the curiosity of a minority of American Protestants who might be called militant fundamentalists. From childhood the tales of Maria Monk and the historical absurdities of Father Chiniquy helped convince them of the wickedness of Romanism. They enjoy meeting and hearing a former priest in their hometown who confirms their worst suspicions. The spectacle of an ex-priest in a natty business suit addressing a gathering of Baptist stalwarts with his wife in the front row titillates the curiosity of enough people to keep the coffers full.

Many of these speakers pick up titles and honors as they go along. Thomas Courret, a priest of the Franciscan province of the Twelve Apostles in Peru who got into financial difficulties and finally left his order, serves as an example. By the time he had been given the rehabilitation treatment at Christ's Mission, he had emerged as the "Superior General of the Franciscan Order in his

country." He died recently on an evangelistic campaign in Latin America.

Infidelity Transfigured

Courret's transformation is not unique in the annals of professional apostasy. Soon the ex-priests are introduced as the intellectual ornaments of their diocese or as potential provincials of their religious orders. The story of their defection takes on a few embellishments here, a dramatic touch there. Stripped to the bare facts, which no one likes to face, it may be a simple case of punch or Judy but after several years in the bush-league limelight the speakers themselves may come to believe their revised standard versions of their conversions.

In a candid moment, Montano admitted that not all priests leave for religious convictions:

"Some leave for more mundane and human reasons: many are dissatisfied with the discipline and chafe at the subordination required by their superiors; others are convinced that the aims and activities of the Roman Church are incompatible with the principles laid down by Christ, whom it purports to represent on earth. Some are misfits and would not be successful or satisfied in any type of work."

We have employed the popular designation of "ex-priest" or former priest in this article, but we know that these men are

priests forever. They can never wash away the sacred character of the priesthood and when they stand before the judgment seat they will stand as priests. Nor can these men ever vilify their Church to such an extent that the Church will ever refuse to welcome them back as erring sons. Perhaps they were tempted beyond the lot of most men by intellectual pride, sensual desire, alcohol . . .

What if your city is on their speaking itinerary? You may expect some of your parishioners to be disturbed. Protestant-Catholic relationships may understandably be strained. We should understand that many Protestants do not intentionally mean to foster ill-will or insult their Catholic friends by sponsoring such appearances. Without the same appreciation of Christian celibacy they may not realize the horror with which Catholic people view the breaking of such vows. They may sincerely imagine that they can better understand Catholicism by hearing a former priest who has embraced Protestantism.

Bogus Priests

Among the genuine ex-priests you may also run into phony ex-priests, especially in small towns in the South and rural Midwest. These men should be exposed. Sometimes they are clever to imply ordination without actually claiming

such status. Their obvious Italian or Irish or Spanish names and their detailed description of seminary or monastic life may lead their audiences to assume their priestly status.

As for the genuine fallen priests, you would accomplish little by engaging in a debate at a public meeting while the speaker has the advantages of the podium, the microphone, and a sympathetic audience. Well informed, even-tempered laymen might attend open meetings to challenge clear mis-statements.

A priest will never want his conscience burdened by the thought that his harsh words or barbed comments helped keep a brother-priest from making his peace with God and the Church. To many such men the dilemma of choosing to return as their conscience tells them conflicts with the sense of obligation they feel toward the woman they married and their children. And yet many former priests, such as the talented ex-Jesuit, E. Boyd Barrett, have finally worked out their problems.

If the occasion presents itself, a priest should assure the stray shepherd that his fellow-priests have not forgotten him in their prayers. They remember, too, the fallen priest's parents, brothers, and sisters, whose joy has turned to sorrow. With God's help he may, like many others, find his way out of the labyrinth.

A Triple Jubilee

JOHN A. O'BRIEN

The Baltimore Catechism

Three events which have shaped today's efforts to teach the faith are being commemorated in a year-long observance throughout the United States. The American hierarchy deemed it fitting for the faithful in every diocese and indeed in every parish to take cognizance through appropriate programs of the diamond jubilee of the publication of the famed Baltimore Catechism, of the 400th anniversary of the world wide Confraternity of Christian Doctrine movement, and of the silver jubilee of the establishment of the national center of the confraternity in Washington, D.C.

Touching off the series of commemorative services was the Mass celebrated by Bishop Charles P. Greco, chairman of the episcopal committee directing the CCD activities, in the National Shrine of the Immaculate Conception on April 26. His Excellency has suggested that an article on the threefold events being commemorated might be of help to pastors in planning parish observances.

Although his own name barely occurs in this article, there is probably no one in the American Church who has contributed to the apostolate of doctrine more than the author.

The bishop read a message from Pope John XXIII, praising the Baltimore Catechism and the Confraternity and commending the triple jubilee.

At the Third Plenary Council of Baltimore in 1884 various bishops stressed the need for an authorized catechism suitable for common use in the parish schools. They pointed out that there were too many catechisms in use, some of them inadequate or ill-adapted to the understanding of children. With families moving to different cities and parishes, their children were often confronted with several different catechisms in a single year.

Accordingly the council appointed a committee of seven bishops to prepare a suitable catechism for general use. Due largely to the prompt action of Bishop Spalding and to the helpful collaboration of Monsignor de Concilio, pastor of St. Michael's Church, Jersey City, the catechism appeared in print in April, 1885—less than six months after the conclusion of the council.

"Prepared and Enjoined by Order of the Third Council of Baltimore," the work became popularly known as the "Baltimore Catechism." For more than half a century this cate-

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chism was used throughout the United States as the basic text of religious instruction. Most adult Catholics living today thumbed this catechism, learned the answers to basic questions from its pages, and can still quote many of them from memory.

Work of Revision

After 50 years of usage, experts suggested the need for revision. Accordingly, in 1935 the American hierarchy assigned the task of bringing out a revised edition to Archbishops McNicholas of Cincinnati, Murray of St. Paul and Bishop O'Hara of Great Falls, later Archbishop-Bishop of Kansas City. For six years they devoted themselves with great diligence to this undertaking, striving to produce a catechism that would be clear, accurate and complete and at the same time well adapted to the intelligence of children.

To every bishop and major religious superior they sent a set of large work sheets, one for each of the 37 lessons of the Baltimore Catechism. The response was most gratifying: in some cases entire religious communities and seminary faculties cooperated in working out suggested revisions.

By the spring of 1936 more than 70 of the work sheets were returned. From this assembled material various preliminary drafts were prepared and sub-

mitted to bishops, theologians, pastors and religious teachers. In November, 1939, a third draft was printed. With the approval of 125 members of the hierarchy it was forwarded to Rome for the inspection of the Sacred Congregation of the Council.

After a careful study of the text the Congregation returned it with only a few minor revisions. These corrections were incorporated into a fourth draft published in June, 1941. The episcopal committee decided, however, upon a few additional changes. Finally after six years of work by the bishops and some 200 theological and pedagogical collaborators, the fifth and final draft of the revised Baltimore Catechism was published on July 18, 1941.

From this brief sketch it is evident that this famous work was not dashed off in haste and is not the labor of one or two men. Every word and phrase was carefully weighed and studied: it mirrors the considered judgment and thought of the entire American hierarchy and of the Sacred Congregation of the Council in Rome. Commonly known as the revised Baltimore Catechism No. 2, it is the one authoritative catechism in use in the Church in this country today. It dwarfs all other catechisms in thoroughness and authority. Indeed it is the corporate voice of the

American hierarchy and the teaching magisterium of the Church in action.

Kept Up-to-date

Unlike the first edition of the Baltimore Catechism, the revised edition has been kept up-to-date by embodying in it the pronouncements and legislation of the Holy See. As a consequence of the declaration made by Pope Pius XII in *Mystici Corporis* that the Holy Spirit is the soul of the Church, the statement that non-Catholics in good faith belong to the "soul of the Church" was eliminated in 1943. Cognizance has likewise been taken of the changes in the Eucharistic fast, and the rules of ecclesiastical fast and abstinence now generally accepted by the bishops of the United States are listed. Eleven bishops and many theologians collaborated in working out the final wording of these revisions.

Three other catechisms were issued after the publication of Baltimore Catechism No. 2. The First Communion Catechism with 54 questions is designed for pupils in the first two grades. Containing 214 questions, Catechism No. 1 is adapted to the children in the third, fourth and fifth grades, while Catechism No. 2 with 499 questions and an appendix of 16 questions on "Why I Am a Catholic," is suited for grades six, seven and eight.

While these three forms of the Baltimore Catechism met admirably the needs of children in the elementary school, a more advanced catechism was needed for pupils in high school and in college. Accordingly there was issued in 1949 the Baltimore Catechism No. 3, also known as *This We Believe, By This We Live*, and as the Confraternity of Christian Doctrine Edition. This advanced manual was due chiefly to the initiative, zeal, and scholarship of the late Archbishop McNicholas.

This includes the same questions and answers as Catechism No. 2, but most of the answers are supplemented by scriptural texts or information on devotional, doctrinal, or liturgical matters. Running to 426 pages, the catechism contains a wealth of material that covers virtually every facet of Catholic faith and practice. It is widely used in high schools, colleges and in Confraternity of Christian Doctrine study and discussion clubs, wherein it has rendered immense service.

The American hierarchy's main purpose in revising the Baltimore Catechism was to secure a clear, accurate, and complete presentation of basic Catholic truth. That they succeeded is universally acknowledged. In the 19 years during which it has been in use, bishops, priests, teaching brothers

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and sisters, as well as lay teachers have found it of inestimable service not only in providing our youth with a thorough knowledge of Catholic truth but also in showing them how to apply those truths in their daily lives.

Bringing It to Life

Like all grade-school catechisms it is, as the bishops who prepared it point out, only an outline or summary of Catholic doctrine and not a complete manual or textbook. It must be amplified by the teacher and brought to life by stories, incidents, and illustrations. To help teachers do this, numerous manuals based on the Baltimore Catechism have been published and are in widespread use.

The manuals embodying the Baltimore Catechism No. 3, Confraternity Edition, are: 1. *Catholic Information Society Extension Course*, an adult correspondence course, prepared by Father Richard Ginder, and published by the Catholic Information Society, New York. Records of the Society show that over 1200 converts have been instructed by this course. 2. *Father Connell's New Baltimore Catechism No. 3*, with special study helps, Benziger Brothers. 3. *The Faith Explained*, by Father Leo Trese, Fides Press. 4. *This We Believe Series*, consisting of six discussion club texts, prepared by the

same author, and published by the confraternity. 5. *Understanding the Catholic Faith*, with supplementary charts, stories, illustrations and summaries, prepared by the writer of this article, and published by the Ave Maria Press. Even more numerous are the works based upon the Baltimore Catechisms No. 1 and No. 2.

The Baltimore Catechism has been translated into many languages and is bringing a knowledge of the life-giving, soul-saving truths of Christ to the youth not only of America but also of many other lands. It is God-centered and Christ-centered. While not neglecting apologetics, the catechism employs chiefly the method of lucid exposition and inculcates throughout the love of God and of neighbor, and shows how to translate that love into daily Christian living.

In addition to being well-reasoned and logical, the sequence of topics ties in superbly with the psychological laws of the learning process. The Baltimore Catechism will long remain a monument of the solicitude, zeal, and resourcefulness of the bishops of America and of the fidelity and competence with which they have provided for the teaching of the truths of Christ to the youth of our land. This surely is the note that will be sounded repeatedly in the schools and

Confraternities of Christian Doctrine in the dioceses of the United States and by Catholics generally in this jubilee year.

Revival of Confraternity

The Confraternity of Christian Doctrine is a parish organization whose main objective is the religious education of all Catholics not in Catholic schools. While it is under the general guidance of the bishop and the direct supervision of the pastor, the laity are encouraged to take the initiative and to play the chief roles in learning, living, and teaching the truths of Christ.

The modern revival of the confraternity dates from the Encyclical of St. Pius X, *Acerbo nimis* (*On the Teaching of Christian Doctrine*) issued on April 15, 1905. This holy pontiff's directive that the confraternity be established in every parish was incorporated in Canon 711, 2, of the Code of Canon Law which went into effect in 1918. Pastors are obliged to give their respective bishops a report on the activities of the confraternity and bishops are bound to report every five years to the Catechetical Office.

In the *Motu proprio*, *Orbem catholicum*, issued on June 29, 1923, establishing the Catechetical Office at the Sacred Congregation of the Council, Pope Pius XI declared: "We cannot omit recommending most warm-

ly to all associations of Catholic men and women that they be exemplary in assisting at catechetical instructions in their parishes, and that they assist the clergy in such a way as to deserve the gratitude of the Church also in this kind of ministry than which none other should appear to every Catholic as more holy or more necessary."

What could be more meritorious for the faithful than to cooperate with their spiritual shepherds and even with God Himself in the salvation of souls? St. Dionysius the Areopagite terms this mission divine. By helping their pastors in bringing a knowledge of Christ to others, the faithful are bestowing upon the instructees the means of achieving eternal life. "This is everlasting life," said the Evangelist John, "that they may know thee, the one true God, and Him whom thou hast sent, Jesus Christ."

Stressing the importance of the work of the Confraternity of Christian Doctrine, Archbishop Cicognani, then Apostolic Delegate, said: "There is urgent need to make Christ reign over society. This is a chosen field of Catholic Action, and every parish must make this field fruitful through the efficient organization of the Confraternity of Christian Doctrine, and through the intense and zealous activity of all those

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who yearn to cooperate with Christ and His Church in the salvation of souls."

The Ideal

The ideal is to have all the adults and the children not attending Catholic schools participate in CCD study and discussion clubs, and attend CCD Schools of Religion. Meetings for this purpose serve incidentally to promote acquaintance and sociability among the parishioners and quicken the spiritual life of the entire parish. Parishes which achieve the maximum participation in CCD activities not only reduce the defection from the faith to the vanishing point but also have well attended Inquiry Classes yielding a large number of converts.

In the African missions where priests are averaging over a hundred converts per year—35 times more than the average for American priests — systematic use is made of the CCD both for recruiting prospects and instructing them. One of the most memorable and inspiring spectacles which lingers in the writer's memory is that of lay men and women and high-school graduates instructing groups of natives clustered around them in the open fields and forests of Africa.

"The Ibo," remarked Bishop Whelan of the Owerri diocese in Nigeria, "is an exceedingly difficult language for a European

to master. We would find it a formidable roadblock to our missionary work if we did not have considerable numbers of native Ibos to do most of the instructing. We've organized them into CCD and into the Legion of Mary, in both of which they are rendering yeoman service."

Pastors can make their parishes throbbing centers of missionary activity by enlisting all their families in the CCD, and especially in the sections for fishers and for apostles of good will. Parish programs can help achieve these ends by dramatizing the work of these various departments.

In a notable chapter in *Bringing Souls to Christ* Bishop John J. Wright "hits the nail on the head" when he says, "The laity may, can and must teach religion." The winning of the hundred million churchless people in our country can be accomplished only through the systematic use of our laity both to recruit and to instruct sincere truth seekers. It was to such "association with me in spreading the gospel of Christ," that St. Paul refers with such gratitude in his Epistle to the Philippians. It is only through such zealous cooperation with their spiritual shepherds that the laity enter into the "royal priesthood," of which the Apostle Peter speaks.

One day St. Pius X was conversing with a group of cardin-

als. "What," he asked, "is the thing most necessary at the present time to save society?" "Build Catholic schools," replied one. "Multiply churches," answered another. "Increase the recruiting of the clergy," responded still another. "No," replied the silver-haired pontiff. "What is most necessary at the present time is to have in each parish a group of laymen, virtuous, well-instructed, determined, and really apostolic."

The need today is the same as in the days of the holy pontiff. The best means of developing the type of lay apostles mentioned and in the numbers needed is through the enlistment of all the families of a parish in some phase of the work of the CCD.

Trained Personnel

After the appointment by the American hierarchy of an Episcopal Committee on the Confraternity of Christian Doctrine, a publications department was organized and a national center was established at the National Catholic Welfare Conference in 1935. This center serves as a clearing house for information, and services CCD programs in dioceses throughout the country.

It sponsors national congresses, held every five years. It also sponsors regional congresses, special institutes and leadership courses for priests, religious, and laity annually. CCD

directors have been appointed in 128 dioceses of the United States and the center offers these the services of trained personnel for the development of programs.

Over the years, the publications department has developed an extensive literature on the organization, nature, and purposes of the CCD, and has prepared material on methods and contents of instruction adaptable to the circumstances of all for whom the program is designed.

The national center is fortunate in having the services of dedicated specialists and experts. Working quietly and efficiently under the direction of the CCD episcopal committee are Father Joseph B. Collins, S.S., director, Monsignor Bertrand J. Gulnerich, Ph.D., field representative, Miss Miriam Marks, executive secretary, and an able staff. Such is the trained and competent personnel which the American hierarchy has placed at the service of pastors to aid them in their divinely appointed task of teaching "Christ and Him Crucified" to the people of America. May the parish programs commemorating the triple jubilee, all centered in the teaching of the catechism, serve to quicken the interest of parishioners and to enlist their co-operation in this holy apostolate.

The Bishop from Moore's Flat

He exchanged
pick for crozier

JOHN BERNARD McGLOIN, S.J.

MOORE'S Flat in California's Nevada County is now somewhat less than a ghost town—if, indeed, this be possible. Hardly a building stands in what was formerly a prosperous mining camp of the 1850's, and human inhabitants—except during the fleeting hunting season—there are none. Not even the ghost of H. H. Moore, the merchant after whom the camp was named, seems to disturb the quiet which now envelops this old remnant of Gold Rush Days.

Among the many authentic and interesting yarns that can be spun concerning the Flat, high priority must be accorded to the story of Patrick Manogue (1831-1895), the gold miner of Moore's Flat who became a distinguished Bishop of the Catholic Church in Nevada and in California. A visit to Moore's Flat by the author in August, 1959, inspires this little account of the man and of his interesting career.

Patrick Manogue was born in County Kilkenny, Ireland, in 1831 and came to the United States in 1848, when 17 years old. He had been orphaned at

an early age, and helped—in his first years in America—to support some of his growing brothers and sisters. Always, though, his first wish was to become a priest of his Church and, after living for two years in Connecticut, he was able to enroll in a Chicago seminary for several years.

By this time, his family needed more financial help and the young seminarian determined to go to California as a miner to see if his efforts would yield sufficient return to enable him to help his brothers and sisters. By 1854, Pat Manogue, handsome and large and possessed of pleasing personality, was hard at work on a mining claim located outside of Moore's Flat, 18 miles from Nevada City in California.

One of his partners, L. J. Hanchett, who later became a well known mining capitalist, recalled many years later that he had never known a harder worker than Patrick Manogue: "He was a man of great frame and strength and worked tirelessly from morning to evening, drilling and blasting and shoveling as hard as any. He occupied a cabin by himself, and he

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put in every spare moment in studying. Whenever a dispute arose, Manogue was always the arbitrator. Both sides knew that he was perfectly fair and were willing to abide by his decisions. He put down every quarrel that arose and prevented many a fight among the miners."

To St. Sulpice In Paris

When Archbishop Alemany of San Francisco visited Moore's Flat to administer the sacrament of confirmation to the members of his flock there, he was quickly told of the unobtrusive piety of the still young Irish gold miner-seminarian. It would seem that it was this prelate who made it possible for Manogue to go off to the Seminary of St. Sulpice in Paris to continue his studies for the priesthood and, on December 21, 1861, he reached his goal when the Cardinal Archbishop of Paris ordained him.

There seems no doubt that, when the news reached his former companions at Moore's Flat, they rejoiced and celebrated—perhaps, even, in typical miners' fashion! And it must have been a proud day for them, when upon his return to America in 1862, they crowded their little church to receive his blessing and to assist at his offering of the Mass.

Incidentally, this little church has quite a history and it has, like Moore's Flat itself, quite a

unique distinction. It was erected sometime in the 1850's and, beyond any doubt, Patrick Manogue knew it well during his years in the mining camp. Long after Moore's Flat became a ghost town, junior grade, the pastor of Downieville whose jurisdiction included Moore's Flat, correctly decided that there was not the slightest possibility of the return of the old mining camp to anything remotely resembling life.

However, since the mining town of Alleghany, also a part of his far-flung parish, needed a church, Father John McGarry, then in charge, decided to dismantle the "Manogue Church" and transport it over the mountains to Alleghany. This was done and quite successfully, too, and, after the pioneer structure was reassembled, it began its second phase of life as "St. Thomas Church, Alleghany."

The author had the interesting experience of offering Mass several times in this church in 1959 while serving as temporary parish priest of the Downieville parish. On each occasion, the old church seemed to speak silent words to him of its unique greatness in that it had helped, in substantial measure, to give a Bishop to the Church which it serves.

A Fruitful Pastorate

Father Patrick Manogue's 20 years as pastor of St. Mary in

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the Mountain's, Virginia City, Nevada, deserve special treatment. He it was who built two churches high on the Comstock Lode, including the very beautiful one which has been there since 1877 and which has long since merited the title of the "Cathedral of the Comstock." He was the universal favorite there and all were pleased when the news came to their mining camp that their pastor had been selected as Coadjutor Bishop of the Diocese of Grass Valley, which then included Virginia City. This was in 1880 and, after receiving episcopal consecration in San Francisco from his old friend and benefactor, Archbishop Alemany, Bishop Manogue returned to his pastoral duties in Virginia City.

What a day that must have been (it is certain that his parishioners all knew in what an intimate sense this miner-Bishop was one of their own) when, with precious mitre on his handsome head and the staff of office in his hand, Bishop Patrick Manogue proceeded up the main aisle of the church which he had built to offer his first Pontifical Mass!

First Bishop of Sacramento

After serving for three years as assistant to Bishop O'Connell of Grass Valley, Bishop Manogue succeeded him. In 1886, he was appointed the first Bishop of the newly created Diocese of

Sacramento. In his see city, in 1895, Bishop Manogue died amidst scenes of sincere mourning of those of all faiths. It would seem that the one who was appropriately called "God's Nobleman" had easily retained the common touch of his earlier days. Indeed, this would seem to be certain from the following words which Bishop Manogue had uttered several years previously when, in 1889, on the occasion of the completion of his Cathedral in Sacramento, he was honored at a civic banquet at the Golden Eagle Hotel there.

"The Happiest Man"

In the presence of a capacity list of guests, Bishop Manogue responded to several addresses in his honor with the following reminiscent words:

"It is nearly 35 years ago since I first passed through Sacramento on my way to the mines. Everybody then was seeking fortune in the mines, and I myself handled the sledge and drill with Judge Caldwell, of Nevada City, for a partner. It was not by rail or river that I travelled then but by the rough and slow stage coach into the mountains to face bedrock in a tunnel for weal or woe. Fortune smiled and my labor was rewarded with a competence. I thought that if I could become a good priest of the church, I would be the happiest man in the world."

The Naval Reserve Chaplain

CHARLES DOLLEN

Preparation for emergency

The Catholic Church tries to take care of its' own wherever they may be. This is just a modern expression of the classical "See how these Christians love one another!" Since so many if not all of our young Catholics serve a term in the military, we priests have the obligation and privilege of taking care of them in that area.

The need for active duty Catholic Chaplains is great, but so are the needs on the home front, and bishops are understandably hesitant in releasing priests for duty. However, the matter need not end there.

The Reserve Chaplain on inactive status fills a real need. I can only speak for the Naval Reserve, with which I have been associated for over two years, but I believe, with proper adjustment, the same principles apply to the Army and Air Force Reserve.

Basic duty for a Naval Chaplain on inactive status resolves itself in two categories: A priest may seek a billet with a Reserve Company, in which case he is obligated to meet when the unit does, usually once a week, and attend the two-week tour of active duty each year. He is paid for all this.

He may, instead, join a Chaplain's Company. These Chap-

lain's companies meet twice a month, usually for lunch and a lecture or tour. This is, of course, a non-pay billet. Then, if he so desires, he may request a two-week training period for Active Duty (for which he receives transportation and salary).

In San Diego, Chaplain's Co. 11-1 is a small group of Catholic priests and Protestant ministers who have a long association of happy work with the Navy. They also have a record of outstanding cooperation with each other in community relations, which, I hope, can be a grass-roots effort if the ecumenical movement warrants it.

In January the Reserve Chaplains were offered a two-week seminar for training duty. Although it was held in San Diego, civilian priests and ministers came from all over the west to put in their two weeks of active duty. The three priests and 15 ministers, representing nine denominations, dressed in bright shiny uniforms (paid for by the Navy) were received by Bishop Charles Francis Buddy for a formal reception and dinner.

Training Duty

What is training duty like? This seminar was titled "A Chaplain's School in Minia-

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ture." For two weeks, Admirals, Captains, and Senior Chaplains briefed us on religious work at their stations. Destroyers, Aircraft Carriers, Navy brigs, the Navy Hospital, the recruit commands and Marine duty were observed.

One day was spent with the Marines of Camp Pendleton and included everything from combat rations eaten in the field to a demonstration of the firing power of the latest tanks. Another day was spent observing Drill Instructors training Marine recruits. In each place, the Catholic Chaplain's office took the priests aside for the special training we need.

The Reserve Chaplains on this seminar were enthusiastic over the opportunities that the Navy and Marine Commands give for a real spiritual ministry to the military forces. At all levels the opportunities for moral and spiritual guidance are encouraged.

During World War II, almost 3,000 Chaplains were on active duty with the Navy and Marines. At present, over 800 are serving. But what happens if another war breaks out? We will have even less time to prepare than in 1941; that's for sure!

So, the Naval Reserve fills a real need. Priests can be trained for this real emergency apostolate, this "sick-call of a whole nation," with a minimum

of interference in their civilian duties.

There is no attempt to make military men out of Chaplains, whether on the Active Duty list, or in the Ready Reserve. The Navy and the Marines have officers—they want priests! But the priests will have to exercise his apostolate within a military framework.

A World In Itself

The etiquette, the courtesies, the discipline and the chain of command are important aspects of military life. The priest will be much more effective if he is familiar with these things. In the Naval Reserve ample opportunity exists to learn these matters in a leisurely and friendly program. If war comes, the priest will be out with the dying sooner, and better able to take care of himself, besides!

Many other benefits accrue to the Reserve Chaplain. The young men of your parish or school respect your uniform because it is one more bond with them. They know you have some appreciation of the military service in their immediate past or present. And the men returning home from camps and ships will seek you out for confession!

Parents of young servicemen will come to you. Some, for instance, fear that the son who went to the Marine Corps is on his way to hell fast. If you

could see the program presented in San Diego at the Marine Bases, you would know how wrong that feeling is. But there are times when you will want to follow up an enquiry. The Reserve Chaplain knows the procedure to follow for various cases.

New friends are made in Reserve Companies. In my opinion, one of the most important aspects is the contact with Protestant ministers. Unless the Holy Spirit works outright miracles, the Vatican Ecumenical Council in 1961 is going to depend on contacts at the local level to implement its actions for Christian unity.

Right now, informal discussions can start our Protestant friends thinking about the problems. Church unity will require much charity and humility to be effective. But there must be communication to get any message across! Particularly in the

Chaplain's Companies these communications can be started.

Who can join the Naval Reserve as a Chaplain? The best answer is to ask at the nearest reserve center. In general, the requirements concern health and age. A priest who has had no active duty must be under the age of 34, unless special circumstances warrant a waiver.

The prime condition, of course, is the Bishop's approval. However, when the need is explained and the small amount of time involved is made known, this is not as difficult as it seems.

And the need is great. At present, many active duty billets that should be filled by priests are vacant, and then the billet is given to a minister. Should war come, the need would be tremendous! We can not be lacking in the care of our own.



As Others See Us . . .

The Buddhists are now referring to Christianity as "the true source of Communism." **The Human Life**, Buddhist magazine of Taipei, declares, "It is a known fact that Communism has penetrated the church in America and that many pastors are pro-Communist. So-called 'children of God' in the National Council of Churches recommended the recognition of Red China and its admission to the United Nations. This proves the true nature of Christianity."—**Christian Economics**

Instructing the Convert

What? How long?

V. REV. PAUL R. COYLE, J.C.D.

HOW much instruction must be given before a convert is received into the Church?

Adults who are obligated by divine law to receive baptism cannot licitly receive the sacrament unless they have, besides the intention necessary for the valid reception of baptism, the necessary dispositions and preparation which are required by the very nature of the sacrament and the law of the Church. Hence, before all else the convert must receive due instruction.

The amount of instruction and the period of time to be consumed in imparting the instruction are not determined by the Code. Of necessity these elements depend on the capacities of the individual and on other circumstances. In an instruction to the Vicar Apostolic of China, the Sacred Congregation of the Propagation of the Faith declared that the time and the curriculum of the catechumenate were to be determined by the prudent judgment of the Vicar Apostolic, but the period of instruction should not be extensively prolonged in the case of old people, of the infirm, of those who showed extraordinary signs of conversion, or of those who gave an outstanding example of forti-

tude in time of persecution. The Holy Office also decided that the time of the catechumenate depended on the ability of the convert to assimilate the necessary truths.

Individual bishops may, however, decide the length of time for ordinary cases by diocesan statute. In the absence of any diocesan regulation, the pastor or priest in charge may decide on the necessary period of time, according to the Instruction of the Sacred Congregation of the Propagation of the Faith.

The instructions should be given with as much dispatch and thoroughness as possible, but unless there are present some specific urgent reasons, baptism should not be administered before the course of instruction is completed. Though no definite amount of instruction has been specifically established for all cases by the Church, one can arrive at some practical conclusions from the common belief and practice of the Church. In general, a complete course in Catholic doctrine should be explained. To this end detailed instructions on the articles contained in the Profession of Faith could be given. If this is not possible, the convert should be taught the basic truths of faith and be

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made to promise to continue further instruction after baptism.

The Act of Faith

For the unbaptized convert, an act of faith is indispensable as a necessary means, before he can be justified by baptism. The Council of Trent in defending and explaining the Catholic concept of justification, asserted: "Faith is the beginning of man's salvation, the foundation and root of all justification." As a general rule, then, one may argue that the catechumen should know and believe *fide divina et catholica* all the essential truths which are contained in the Scriptures and in Tradition as proposed by the Church, either in solemn judgment or by the ordinary and universal magisterium, to be believed as divinely revealed. To deny or even doubt any of these truths would be to lapse into heresy.

It is not necessary, though certainly it is desirable, that the convert know and believe all these revealed truths explicitly. Substantially it suffices that all of them are believed implicitly. In the determination of the degree of explicit faith which is required, it is necessary to distinguish between those truths which must be believed *necessitate medii* and those concerning which belief is necessary *necessitate praecepti*. The unanimous consent

of theologians, confirmed by ecclesiastical decisions, affirms that every convert, however illiterate he may be, must as a necessary means believe explicitly, and with an understanding of the terms in which they are expressed, at least two truths: the existence of God and His remunerative justice.

Whether explicit belief in the Holy Trinity and in the mystery of the Incarnation is also absolutely necessary as a means of justification is still a matter of controversy among theologians. The majority opinion denies the necessity for explicit belief. The opposing view seems more probable, however, and since there is question of a means to eternal life, the *pars tutior* must be followed in practice.

This conclusion is supported by two responses of the Holy Office. This Supreme Congregation was asked whether the minister is obliged to explain all the mysteries of faith before he confers baptism on an adult, especially if he is near death, when such an explanation would disturb his peace of mind, or whether it suffices if the adult promises that, when he has recovered from his illness, he shall take instructions and practice faithfully what is demanded of him.

To this the Holy Office replied that a mere promise did not suffice, but that the mis-

INSTRUCTING THE CONVERT

sionary was obliged to explain to the adult convert — even if he was near death—as long as he was not wholly incapable of comprehension, the mysteries of faith regarding which knowledge was indispensable as a means of salvation, as are especially the mysteries of the Trinity and the Incarnation.

A few months later the Holy Office insisted that one who

does not explicitly believe in Jesus Christ cannot be permitted to receive baptism. It is important to note that the obligation on the one imparting the instructions is not merely to propose these four necessary truths, but to explain them, so that the convert can be said to understand the essence of these mysteries. (Goodwine, "Reception of Converts")



Dollar Security

"Some of these men looked forward all their lives to old age and retirement," said Salvation Army officer Frank Stillwell in Chicago the other day when talking with the press.

"Now forced to live on pensions in an inflated economy, this is all they can afford."

Stillwell was speaking of the estimated 2,500 elderly pensioners who live among the bums and derelicts in the flop-houses of Chicago's "Skid Row."

Almost none of the pensioners are alcoholics, according to Ronald Quinn, head of the Salvation Army's Skid Row Mission.

"Their only weakness is age," Quinn said. "Their problem is purely economic and their only real vice is that they want to live."—Le Travail

The Prayers after Mass

WALTER J. SCHMITZ, S.S., S.T.D.

Liturgy and rubrics

IN the *Salve Regina* after Mass is the word "hail" repeated? Some versions insert the "hail" twice and likewise I have heard priests recite it with or without the second "hail." What is correct?

The official version, approved by the United States Hierarchy in 1947, reads "Hail, Holy Queen, Mother of mercy, hail, our life, etc." We find that this corresponds to the Latin, *Salve Regina*, where the word, *salve*, appears twice: "*Salve Regina, Mater misericordiae . . . vita, dulcedo, et spes nostra, salve.*"

LEONINE PRAYERS

a) What are the new regulations about the recitation and omission of the Leonine prayers after Mass?

b) When were these prayers first introduced and what is the reason for them? Have they been recited for the conversion of Russia?

a) Listed is the rescript of March 9, 1960:

"A number of local Ordinaries have inquired of the Sacred Congregation of Rites whether the decree n. 4305 of June 20, 1913, which permits the omission of the prayers after Mass when the latter is celebrated with some solemnity, may be applied to the so-

called dialogue Masses when celebrated according to the September 1958 Instruction of the S.R.C., n. 31.

"After taking into consideration the opinion of the Liturgical Commission, this Sacred Congregation of Rites decided to answer: *Affirmatively, and according to the mind of this same Congregation.*

"Its mind is, that these so-called Leonine prayers may be omitted:

"1) at wedding Masses, or on the occasion of first Communion, of a general Communion, of confirmation, or ordination, or of religious profession;

"2) when Mass is followed immediately and with due propriety by some other sacred function or 'pious exercise';

"3) when a homily is given during Mass;

"4) after a dialogue Mass, but on Sundays and feastdays only.

"5) The local Ordinaries may moreover permit these prayers to be recited in the vernacular, according to a translation which they have approved.

"The above was submitted to His Holiness, Pope John XXIII, by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, and His Holiness was pleased to approve and

THE PRAYERS AFTER MASS

confirm this rescript. All things to the contrary notwithstanding."

†Cajetan Cardinal Cicognani,
Prefect

Henry Dante, Secretary
March 9, 1960

b) These prayers were first ordered in 1884 and 1886 by Pope Leo XIII to be recited after Mass in all churches *for the needs of the Church*. St. Pius X in 1903 and Pope Benedict XV in 1915 renewed the wishes of their illustrious predecessor, Pope Leo XIII. In 1930 Pope Pius XI in an allocution ordered these prayers to be said for Russia and directed that bishops and priests frequently remind their congregation and their people of this intention.

LEONINE PRAYERS AGAIN

Since the recent decree about the omission of the Leonine prayers, a priest-friend informs me that he omits them if he has a dialogue Mass on a weekday that happens to be the feast of some saint — in other words, if the ordo does not indicate a "de ea." Is this permitted according to the rescript?

Number 4 of the decree reads "after a dialogue Mass, but on Sunday and feastsdays only." Some are known to have interpreted this as indicated by our inquirer. We are not of that opinion. We feel that if such was the mind of the Congregation, it would have been clearly

indicated in the rescript. However, we are willing to admit that such "could" have been the mind of the Congregation. Until further clarification we feel that the rescript permits dropping these prayers according to point 4 at a dialogue Mass on Sunday and on *holydays of obligation*. We know of one chancery office that gave this as the official interpretation to its priests.

ADDITIONAL PRAYERS AFTER MASS

a) *Is it permissible for the celebrant at Mass to add at will to the Leonine prayers other invocations, litanies, prayers?*

b) *What is to be said of adding prayers at the end of a Sung Mass?*

We are not aware of any legislation forbidding one to add prayers to the already prescribed prayers after Mass. However, since the mind of the Church is to disassociate the non-essentials from Mass, it seems better not to add prayers prompted by private devotion. If there are novena prayers at a particular season, there would be a justifying cause; but otherwise, we would rule such a practice out. The same may be said to hold after a sung Mass, although some particular emergency or need in the parish or country might warrant special prayers even after a sung Mass.

THE PRIEST

MASS CEREMONIES

Please state the laws governing the following:

a) *The maximum tone of voice to be used by the celebrant of a Mass at a side altar while a Mass is being offered at the principal altar.*

b) *The postures to be observed by persons in range of a side altar (i.e. within sight or ear-shot) where a Mass is being offered while a Mass is in progress at the principal altar, the two not being synchronized.*

a) All rubricians direct that the priest at Mass should speak sufficiently loud and clear to enable those who are present to hear without difficulty what is being said. Likewise, we are warned not to use a tone of voice that will distract a priest or priests offering Masses at other altars. The individual celebrant must use his own discretion in this matter.

b) People attending Mass should observe what is going on at that particular altar. However, if there is a side altar within close view, it would seem the more proper thing to kneel at the time of consecration. It is because of situations like this that in many large city parishes, regulations

forbid Masses at side altars on Sunday while scheduled Masses are being offered.

WEDDING RING BLESSING

Is it permissible to bless the ring at a mixed marriage?

There is absolutely nothing in the ritual that permits or justifies the officiant at a mixed marriage to bless the ring during this ceremony.

DISTRIBUTION OF HOLY COMMUNION

When priests other than the celebrant distribute Holy Communion and return to the altar after Mass is ended, is the Blessed Sacrament simply reposed in the tabernacle, or should one of the priests terminate with the prayers and blessing prescribed for distribution of Communion outside of Mass?

If priests assist the celebrant with the distribution of Holy Communion, the celebrant should not continue Mass until all have returned to the altar. If a priest distributes Holy Communion apart from the celebrant, before the regular time, he should recite all the prayers that are prescribed for the distribution of Holy Communion outside of Mass, even though the celebrant has already finished his Mass.



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"We have flower battles just as they do in Nice. Only here we throw the pots as well." — Brendan Behan, on the Dublin Festival.

Books IN Review

Learning the Mass

By Walter J. Schmitz, S.S., S.T.D.

Bruce, Milwaukee, 1960, pp. 64

THIS is none other than our learned colleague and fellow-editor of *THE PRIEST*, faculty member of the Catholic University, master of ceremonies of the Archdiocese of Washington, friend and mentor to hundreds if not thousands of men now serving God in the holy priesthood. Those who do not know Fr. Schmitz personally have at least formed a reading friendship with him through his informative columns both in this magazine and in *Emmanuel*.

Ordained in 1934, Fr. Schmitz immediately joined the Sulpicians to make a career of instructing seminarians. It was he, in fact, who taught this present writer how to read the Breviary. And his book reflects his experience: it is clear, concise, positive.

General Principles are taken care of in Chapter I: Voice, Eyes, Bows, Hands, Turns, Preparation in the Sacristy.

The second chapter follows in 2-column format: one has the Latin text of the Mass in boldface, the other, the corresponding commentary. Footnotes take care of exceptions such as Ember Days.

Chapter III discusses the Requiem, Sung Masses, Mass Without Server, Binational and Trinational, Fasting.

Chapter IV: Distribution of Holy Communion.

Appendix: Benediction.

The altarcards are included, *ut jacent*, probably as a fold-in. We are looking at advance proofs, from which one cannot know — nor do these proofs list the price.

Learning the Mass will assuredly become The Text for innumerable classes of deacons, as well as for those of us who make a regular practice of reviewing the rubrics. — R.G.

Priest of Christ

Francis J. Ripley

Newman, Westminster, Md., 1960,
pp. 198, \$3.95

THE late Prof. George A. Dorsey, of "Why We Behave Like Human Beings?" fame, once dropped the following jewel in the course of an otherwise uninspired lecture to a group of London professional people. He was referring, I think, to foreign missionaries, presumably Protestant, as "people who measure themselves by a small standard and thereby find themselves perfect." That was what the Pharisee in Our Lord's Parable of the Pharisee and the Publican was doing. Performance of the more obvious externals of his religion made him very self-complacent.

Any priest who feels that he is slipping into that slough will find an antidote for it in Father Ripley's *Priest of Christ*. A series of

ther Ripley throws himself and his fellow priests at the feet of the Woman who, under the Holy Ghost, guided the years of His formation. — Stephen Gardner, Winchester, Hants.

Why Christ?

B. C. Butler

Helicon, Baltimore, 1960,
164 pp., \$3.50

THE flap on the jacket says: "Dom Butler has not here prepared a tract in apologetics. His is the work of a reasonable, cultured human being, quietly and cogently discussing the basic questions of the human condition."

Yes; very reasonable and cultured. But not light reading. You will have to think and concentrate and then think and concentrate some more. And then it will dawn upon you that here is a very learned little work indeed. A sample: "At the present day it would be hard to point to any one stream of philosophical thought as typical. It is not easy to find a common measure or inclusive viewpoint enabling one to get a synoptic view of the existentialists, the linguistic analysts, the neo-Thomists, and those philosophers who are really psychological behaviourists. We may, indeed, be on the threshold of a great revival of philosophy, though the evidence of its approach is lacking. But at the moment the intellectual achievement which dominates contemporary imagination is that of natural science: a science less confident than it was seventy-five years ago that it will ever be able to answer any ultimate questions, readier perhaps than of old to admit its own dependence on philosophy, but more powerful than ever be-

Books in Review

..... talks chosen from among the many hundreds of conferences to priests which he has conducted. This reviewer's first reaction as he read conference after conference was, "Just when does Father sleep, meditate, get in his weekly 18 holes?" — questions quite to the point, since our retreat master tells us that all work and no play can do worse to Jack than make make him dull. Your ideal priest does not discard his books at ordination, nor abandon spiritual exercises demanded of him during his long years of philosophy and theology. He carries them over into his parish work, into the routine of the daily grind. They are always his background even as he wrestles with the Crusade for Souls, the Inquirers' Class, the social contacts of his environment where the priest must not be set down as a well trained mechanic without culture.

No question about it. Whatever else a priest is he is a priest, first, last, and always. Any considerable dropping to the ways and speech of the man of the world lessens people's respect for him and his respect for himself. There is a certain modicum of truth in the now outmoded psychology of Behaviorism. It is the reverse of our own Scholastic dictum, "Actio sequitur esse" "Esse sequitur actionem." A constant low rating of one's self and one's vocation can change a personality trait. The standard by which we are to measure ourselves (and be measured) is a tall one indeed, the standard of that life which became ours when we became priests after the order of Melchisedech. Small wonder that Fa-

Books in Review

.....

to transform, and perhaps to destroy, the material conditions of human existence." (Chapter I, The Modern Situation, p. 8.)

Chapter one argues that human needs for its well-being a controlling and inspiring "faith" or religion. Chapter two shows that this religion must be in some sense a vision of God. Chapter three treats of religion in history, chapter four of revelation, chapter five of Christian origins, chapter six of Christ and the Church, and the seventh and last chapter of living by faith. The last paragraph of the book, just before the index: "Such is the religion that Christianity offers to the individual and to society. When a man has once realized at its depths its nature, its adaptation to our human needs, and its consonance with the verdict of our conscience, it is unlikely that he will ever find profound and lasting satisfaction until he has made the religion his own."

Summary: A book of sufficient depth for any scholar. A choice treatise for the thinker. — W. Erbstein, S.D.S., Jordan Seminary, Ann Arbor, Mich.

Morality and the Homosexual

By Michael J. Buckley, D.D.

Newman, Westminster, Md., 1960,
pp. 214, \$3.50

THE problem of homosexuality has received considerable attention from the moral theologian during the past decade or more and an impressive amount of literature dealing with the moral

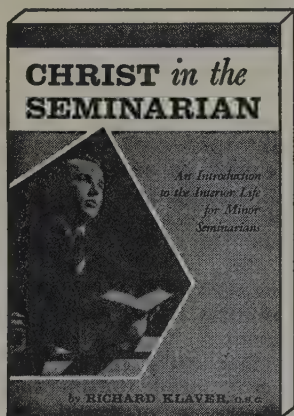
and pastoral aspects of this anomaly has already appeared. Fr. Buckley views it from an English background and is indebted to the recent Wolfenden Report for much of his factual information.

Although attempts to get accurate figures on the extent of the practice are largely unsuccessful, Fr. Buckley concludes that homosexuality, although still comparatively rare, is more widespread than it was formerly in England. He then discusses the various theories advanced by psychologists, etc., regarding the causes of homosexuality. While rejecting any physical basis, either genetic or hormonal, he seems willing to admit that early family environment may have considerable influence on the origin of the disturbance. But he also maintains that "acquired homosexuality by initiation and indulgence must be admitted as the main causative factor in a large number of cases."

He then takes up the question of moral responsibility. Since he inclines to the belief that the condition is nothing more than a bad-habit fixation, in his opinion "there can be no doubt that the homosexual is generally to some degree responsible for his condition." As for the acts themselves, he would apply the same moral standards of responsibility as would hold for heterosexual conduct, except in the rare case where homosexuality is complicated by the presence of some psychotic or neurotic disturbance. In other words, he does not feel that the homosexual twist itself is a reason for mitigated responsibility.

Because he feels that the homosexual is generally responsible for his condition, he would de-

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Books in Review

mand an explicit renunciation the perversion of the instinct. Where this is made, he allows for mitigated responsibility for subsequent lapses, even though they may be advertent. But if the homosexual fails to make this renunciation, he would hold himself fully responsible for subsequent acts.

More Than A Simple Habit

The present reviewer feels that the author has oversimplified the problem and confused the issues involved by reducing it largely to a simple bad habit. There are too many uncertainties about the origin of homosexuality to warrant such a simplification. There is strong evidence to show that homosexuality constitutes a psychological as well as a moral problem, and it is important from a pastoral standpoint to distinguish the two. The function of the priest is to handle the moral problem, i.e., the problem of control. If control would eventually correct the instinct, solving the problem of control would automatically solve the psychological problem. But I am inclined to think that the perversion of the instinct which is present in true homosexuality will not yield to moral effects. It goes deeper and will call for psychological help, when indeed it is amenable to correction.

At any rate, the goal of pastoral effort will be to prevent homosexual lapses. Correction of the anomaly will be the function of the psychologist or psychiatrist. Moreover, while the homosexual must renounce any further indulgence, I do not think it will be

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prudent, as the author suggests, to insist on an obligation to renounce his condition. Ordinarily, the homosexual is dissatisfied with his condition and would wish to be normal. It is precisely the hopelessness of the situation and the conflict he is experiencing that often drives him into homosexual conduct. Rather than get him to renounce his condition, the priest may have to get him to accept it, as one accepts a chronic disease. Such acceptance may be the first step at achieving control, since often enough it is resentment at the affliction that makes control impossible.

The reader will find Ch. 11, "The Priest and the Homosexual" one of the most satisfactory parts

of the book, but he will probably not find himself in total agreement with Fr. Buckley's moral analysis of the problem. — John R. Connelly, S.J., West Baden College, West Baden Springs, Indiana.

Norms for the Novel (revised edition)

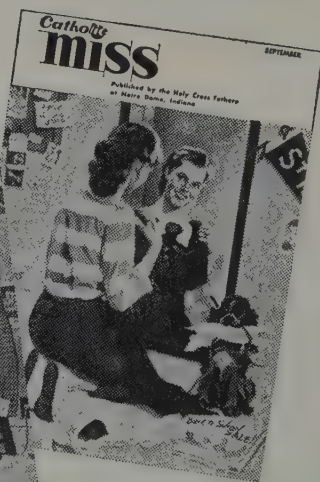
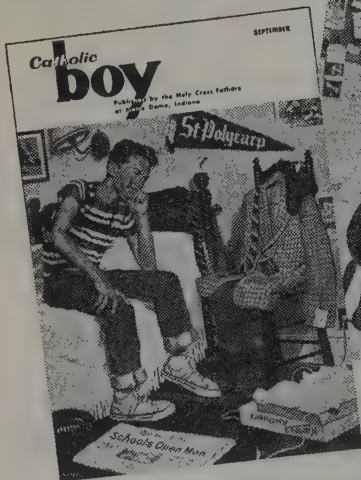
by Harold C. Gardiner, S.J.

Hanover House, Garden City, New York
1960, pp. 166, \$2.95

THE literary editor of *American* has updated his work in this revised edition. The book has been almost 20 years in growing; it had its beginning as an answer to some exceptions taken to Father Gardiner's review of *A Tree Grows in Brooklyn* back in 1943. Since then, Father Gardiner has elaborated his treatment of the Catholic principles of literary

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judgment from a pamphlet to the present volume wherein those principles are applied to such a recent work as *The Devil's Advocate*.

The book is divided into four main parts: principles for moral evaluation, realism and moral evaluation, principles on the function of literature, literature's challenge and creative reading. Of these, the first part (and the oldest) is the best.

Norms is not light reading, but it is important to anyone interested in literature and in literary evaluation.—Vincent M. Eaton, S. J., St. Charles College, Catonsville, Md.



On Visitation

We have to welcome Our Lord in Holy Communion, not only as the friend who comes to visit us, not only as the physician who comes to heal us, but as the auditor (if I may put it as prosaically as that) who comes to put our accounts straight for us. How wonderful if the voice which greets us after death should be heard saying: "His sins? That is all right; we have been into all that before." — Ronald Knox, *Pastoral Sermons*.

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Education Toward Parish Support

I heartily agree with part of Mr. McGough's letter in the August issue. Discussing money "in itself" from the pulpit is not effective. Pastors who share their knowledge of parish problems and progress with their people do get increased cooperation.

As a layman, I would be delighted to agree also that inadequate Church support is "the fault of the pastor and poor administration." This neatly shifts the responsibility from the layman to the priest, as if the Fifth Precept were intended for the clergy alone. Having seven children, I can do without unnecessary responsibilities. Unfortunately, it just won't work.

I, too, have had an opportunity to observe fund-raising appeals, both as a parishioner and as a professional consultant who has watched more than 5,000 of them in Catholic parishes. I am convinced that inadequate Church support results from a failure to teach Catholics their obligations in this respect or to show them the spiritual considerations involved. We can't very well blame the pastor for the trouble which began when he, and today's Catholic adults, were children. For it is as children that the laity should begin learning responsibility for Church support. We acquire our habits of and motivations for giving right along with other habits of thought and

action — in the school, in religious instruction classes, from sermons, from what our parents say and most of all, from what our parents teach us through example. The teaching of the Church continues throughout our lives and it begins in our youth.

That Catholics will accept real responsibility for Church support is strikingly demonstrated in parish income campaigns. These consistently triple and continue this augmented parish support. But it would not be necessary to employ professional campaign direction for the regular needs of the Church if Catholics were educated to giving and accepted even as small sacrifice not as an annoyance but as a tremendous spiritual opportunity. The parish income campaign is an urgent necessity only because it begins the education of the laity to their responsibilities and affects not only their own giving but, through example, that of their children.

It is probable that special appeals to meet extraordinary needs always will be required. But they would be few in number if Catholics gave even a small percentage of what they can afford to the Church.

Why Irritation?

Mr. McGough asserts that the pastor who talks about Church support from the pulpit irritates the "paying customers." Why should the layman be irritated (or is it guilty?) when the pastor talks about the Fifth Precept of the Church? He doesn't question

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WHAT IS AN ECUMENICAL COUNCIL?

by Msgr. Thoralf T. Thielen. Pope John XXIII has scheduled an ecumenical council to be held in the near future. Who will attend? How will it be organized? What is it likely to discuss? Monsignor Thielen answers these questions and provides a synopsis of the history of the Church's past councils. \$3.25

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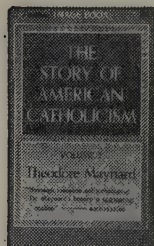
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the other Church commandments because he has been taught them and accepts them.

I grew up in a parish where money never was mentioned by the pastor, except when he said "thank you" for the people's generosity. He didn't have to mention money for his people accepted their responsibility for Church support in the same spirit as their obligation to assist at Mass on Sundays. They gave in full measure, as their means allowed, and the children of the parish grew up to accept the responsibility in turn. If a priest must ask his people to support the Church, it is the people who should be ashamed, not the priest.

Because he has been taught and believes in the other five Church commandments, a parishioner may struggle through a blizzard to Mass, rigidly observes the precepts on yearly confession and "Easter Duty" and eschews meat on Friday or marriage with his cousin. The pastor's problem is that the Fifth Precept is largely forgotten until the Catholic adult wakes up to find it is he who must support the Church.

There's a handy old excuse which can be applied to everything from lack of school facilities to a hole in the church roof: — it's the pastor's fault. Before getting "irritated," we laymen might well look into our own hearts and ask just how much sacrifice we are making and where the fault really lies.

Respectfully yours,
(Mr.) Bernard H. Lawson
Rockville Centre, N.Y.

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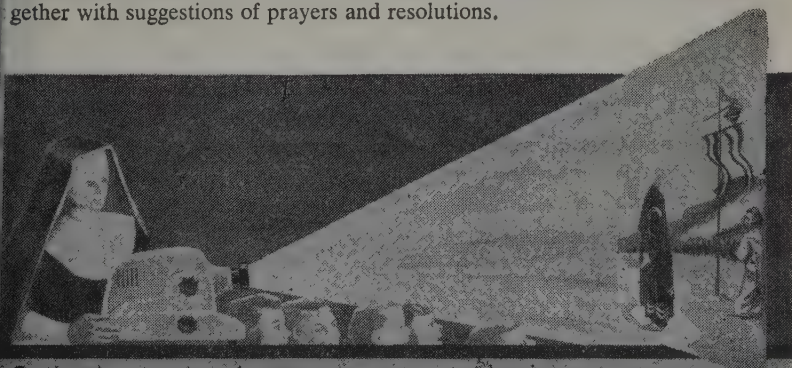
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Instructions Recorded

IN the August issue, THE PRIEST, J. J. St. James asks — "Is there any recorded course of instructions on the Catholic Faith? If not, why not?"

While I cannot give a definite answer to the exact question, there is a book, *The Font of Truth*, published by the Daughters of St. Paul, Boston, and written by Rev. Nelson W. Logal, which contains transcripts of 26 instructions originally used as the scripts for individual tape recordings.

The scripts were designed for the ear rather than the eye, and they are tailored, with few exceptions (Marriage, The Eucharist, and Last Things) to fit a 30-minute tape when recorded at a reasonable rate of speed. The entire course, as shown in the Table of Contents, is geared to be used in conjunction with the Baltimore Catechism, even though the exact order of the Catechism is not followed.

Originally I wrote *The Font of Truth* for the express purpose of providing priests with material to use for *their own recordings*,

in their own voices, believing that such transcriptions would be more useful in instructing converts than pre-fab jobs which would tend to depersonalize the recordings.

At first the publishers intended to issue a paper-back edition of *The Font of Truth* without the name of the author, so that after the instructions, priests who used the technique of basic instructions could give their converts an exact transcript of the material. This plan fell through, due largely to promotional costs, but the hard-covered book is still in print. Priests who wish to experiment with recorded instructions can make their own series in their own voices without expenditures of time in preparing the material.

Simply order the book from
The Daughters of St. Paul
Boston, Mass.

Sincerely,
V. Rev. Msgr. Nelson W. Logal
Elma, N.Y.

Revise the 'Via Crucis'?

NOW that we've finished over poor St. Alphonsus, perhaps the time is right to offer some suggestions for improving the Stations of the Cross themselves.

LITHOPHANE

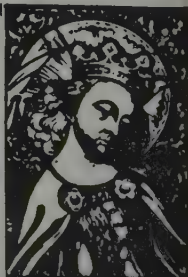
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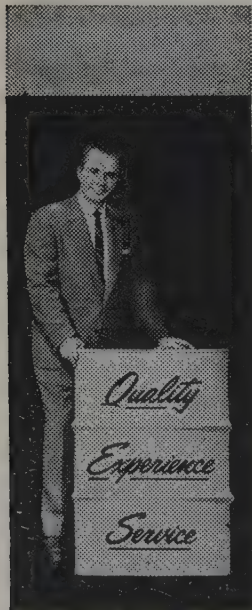
This wonderful devotion would be more effective if it corresponded more closely to the Gospel text. For instance, when pictures are used, Simon of Cyrene appears in the Fifth Station, and then promptly exits, leaving the cross back on Jesus' shoulders. This is done to allow for two more "falls." But the Gospel doesn't mention *any* fall of Jesus, nor is there any mention of Veronica and her veil.

Surely the crucifixion of Jesus was terrible enough without any need for embroidering the stark facts with apocryphal details. The Holy Week liturgy was vastly improved after its medieval accretions were stripped away. The same thing should be done for the

Stations. If it is objected that the removal of these four stations would be upsetting to the people, we should point out that the modern, Bible-conscious layman is more likely to be upset when he discovers that these incidents are nowhere mentioned in the Gospel.

One further suggestion: Station prayers for public use are most satisfactory when they are drawn from biblical and liturgical texts. But if more modern authors are used, we should avoid statements like: "The cruelty of His executioners was excessive; they tried to hasten His steps when He had scarcely strength to move."

There is no basis for such a statement in the Gospel. On the contrary, we are told that they were considerate enough to make Simon carry the cross for Jesus. Why should we try to make the



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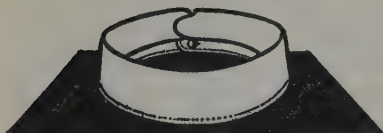
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death of Christ even more hor-
rible and gory than it really was?
Why refer to His executioners as
"these barbarians"? Our anger
should be turned toward our own
sinfulness, the real cause of
Christ's suffering. When we lead
our people in this devotion, put-
ting aside any straining for effect,
we should quietly and reverently
recall the story of our Lord's
passion as found in the Holy Gos-
pel. Nothing more need be added.

Presbyter
New Jersey

A Plea For Honest Criticism

I AM sure that many points in
Father Leonard's article, "Fa-
ther Wrote It," will be received
with profit and good will by
priests who wrote books. At the
same time, I think that his article
points up another weakness of our
Catholic Press: the quality of our
criticism is quite uneven. We have
some very competent literary crit-
ics. But some of our book review-
ers seem unaware of the influence
and importance attached to their
reviews by others, both readers
and writers. At least occasionally
and in some Catholic publications,
you have the suspicion that the
critic is not the well-paid writer
with a well-rounded background
that he should be. He seems to be
performing a difficult task in a
perfunctory way for a pittance,
possibly a free copy of the book
reviewed.

I have in mind especially one
review of Paul Horgan's book,
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outstanding Catholic magazines with a reputation for better-than-average quality, Mr. Horgan's latest work receives an almost merciless blasting. The characters are said to be unequal to the demands the author puts on them, superficial, one-dimensional, shallow.

The book is "too long" and the plot "too pat." The reviewer suspects that the author set out to write a "big book."

Finally, the critic lets loose a broadside at what he calls "Mr. Horgan's soft, sentimental style of writing." This is the reception that a Catholic winner of the Pulitzer, Harper, and Bancroft award gets in an outstanding Catholic magazine for a book that is being widely acclaimed elsewhere as an outstanding novel. And all of the works of a literary lifetime of over 25 years seem to be junked together as written in a "soft sentimental style of writing." Practically, the reader wonders whether this criticism includes works like *The Fault of Angles*, which won the Harper award mainly for its hardy realism, or more recent classics like *The Saintmaker's Christmas Eve* and *Devil in the Desert*.

In this busy age, literary critics perform an extremely valuable function. My point is, though, that if the job is performed in a careless or an incompetent manner, it can work a serious injustice to both the writer and the reading public. Perhaps the solution would be a living and attractive wage for competent critics.

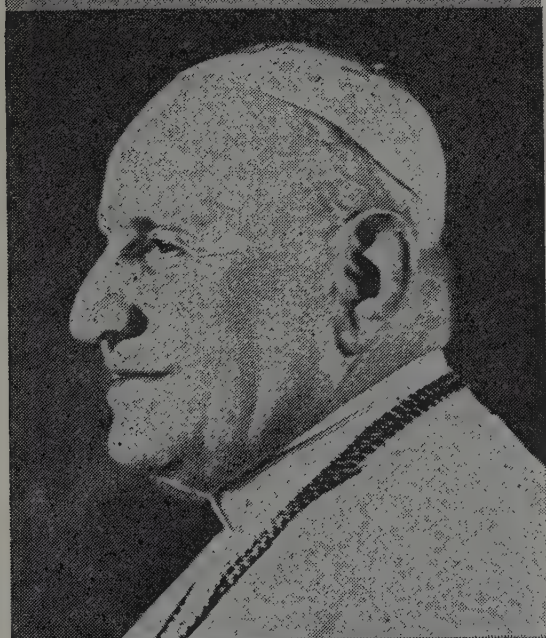
In Christ the King,
Joyce Finnigan, O.F.M.,
Dexter, N.M.



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No Carmels, Please!

MAY I submit an objection to a statement made by Father John E. Coogan, S.J., in his article: "The Eucharistic Fast: Some Notes" appearing in the August 1960 issue of THE PRIEST?

The statement in the article is as follows:

"Need the substance be liquid before it enters the mouth? . . . there is good authority for the opinion that it suffices that the substance be liquid when it is swallowed. . ." (703-704).

In matters pertaining to the Eucharistic Fast, the Holy Office alone has authority to make decisions (canon 247,§5). As far

back as 1893 and 1897 the Holy Office defined what is meant by liquid food:

"The mind is that when the expression 'per modum potus' is used, it is understood that the person may take broth, coffee, or other liquid food, in which is mixed some substance such as wheat meal, grated bread, and the like, provided the whole mixture continued to have the nature of liquid food. His Holiness approved this reply." (Holy Office 7 September 1897) cf. Bouscaren Canon Law Digest iv,268-269.

Very recently, June 1957, Cardinal Ottaviani, then Pro-Secretary of the Holy Office, in an article which appeared in *Studi Cattolico* responded to a number of questions which had been proposed ". . . to the Holy Office, or to Ordinaries, or were examined



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in periodicals. . .” Among the questions answered by Cardinal Ottaviani, was the one suggested by Father Coogan:

“May a solid such as a carmel which is dissolved in the mouth before it is swallowed be considered a liquid?”

To this question Cardinal Ottaviani replied:

“No. It must be already a liquid before it enters the mouth.” (Bouscaren, *Canon Law Digest* iv, 289, 2°)

In view of this response by the then Pro-Secretary of the Holy Office, it would seem that the wider interpretation, which would permit the taking of a solid and dissolving it in the mouth, can no longer be followed. One of the norms of interpretation is the

“*mens legislatoris*.” (Canon 18) The statement of Cardinal Ottaviani, as Pro-Secretary of the Holy Office, it would seem, gives us the “*mens legislatoris*.”

Very sincerely in Christ,
Wolfgang Frey, O.S.B.
Youngstown, Ohio

‘Watch Your Language’ (bis)

I agree with the author of the letter “Watch Your Language” in your August issue. For us priests, “watching our language” should mean more than merely avoiding profanity. For if there is anyone who should be exact in speech, it is the priest. Among brother-priests, a pardonable sentence may be imposed upon those who insist on murdering the Queen’s English.

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is when engaged in serious discussion — is a linguistic crime of the first order. True it is: time doth change many things, including speech, manners, and dress. But that change should always be for the better, certainly not for the worse.

Sacredos Criticus
Troy, New York

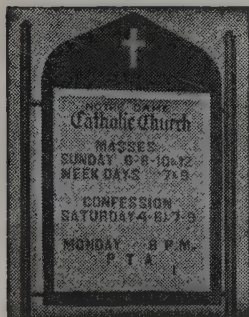
Retreat Houses For Priests

A Chicago priest asks about retreat houses similar to that of Auriesville. I have not been there, although I have promised myself such a treat sometime.

But I have made "retreat" visits (actually only visits of curiosity on first stop) to several Cistercian monasteries of the Strict Observance. Two I feel I will find a hearty welcome from any priest interested in a retreat. They are St. Joseph Abbey at Spencer, Mass., about 12 miles from Worcester, Mass., and Our Lady of the Genesee Abbey at Piffard, N. Y., about 30 miles from Rochester. The for-

mer has a special building for priest retreatants. The latter is now in process of renovating (and I do mean renovating to every comfort) a building accommodating six priests. At St. Joseph's one formal lecture or conference is given by one of the Trappist monks appointed for that work. At Piffard and also at Conyers, Georgia, no formal conference is given. (I could be wrong about Conyers). A spiritual director is available daily for conference and consultation.

One may come or go at his will. The only courtesy asked is that they be informed or contacted earlier to assure accommodations. Retreatants are not permitted to leave the premises without permission. As to costs, never a word of money is mentioned. One offers whatever he feels he is in a position to spare. No one is forced to participate in the monastic services, although all are expected to attend the daily Conventual Mass and Compline in the evening. Food is good, reception is the warmest. "Interested Priest, Chicago" might find the Trappist monastery or abbey at or near Dubuque, Iowa, closer to him. Personally, I took a great liking to Spencer and



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Pennsylvania

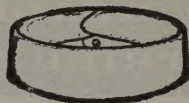
Wants A Cooler Garb

BY all means, let's "kick the idea around" as Father Robt. Turgeon, S.M. from Nampa, Idaho wrote in the May Priest concerning "some sort of an insignia" for the priest.

The priests in Japan during the hot summer months are permitted to wear a white, collar-attached shirt, with a little metal cross in the left breast. The Japanese are sometimes pointed out as good "mimics," following the good developments of others and perhaps doing them better. But in this instance, the Japanese hierarchy and clergy are a bit ahead of our brothers in the U.S. Let those who want to continue wearing the Roman collar and suit during July and August in such cool places as New York, Washington, etc. do so — but please make it possible for priests who want to observe religious decorum and not go around in a Hawaiian blazer to avoid b.o., prickly heat, and what not, by our hierarchy approving a similar dress as granted to the priests in Japan.

I might add that with the new materials, and the long sleeves, the collar attached white shirt makes a very neat appearance. The black pants and white shirt immediately mark the man — and whatever insignia, metal cross, or Papal-tiara-button that may be

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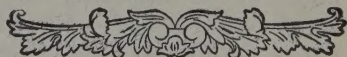
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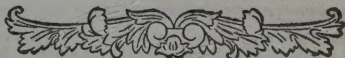
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decided upon would make the priest just as easily recognizable as one who is crucified with a Roman collar and a black suit (no matter how "air-conditioned") with a white sweat line around the arm pits in several places.

I can suggest this, because, thank God, I am in a mission field where we go around in sandals, a white habit! We get soaked with perspiration too . . . but our garb is practical. Eric Gill would have some remarks to make on the "strait jacket" that priests in the U.S. have to wear in the summer. We sometimes smile at the bonnets of our Sisters . . . and applaud the modifications made. By all means, let us continue the "dialogue" on this subject in the pages of *THE PRIEST*. Perhaps some of our religious supply houses who advertise in *THE PRIEST* might print a few suggestions . . . "This is suggested by Father So-and So, a priest in good standing in the diocese of so-and-so. . ." With a P. S., "However, we cannot supply this until it meets with your Bishop's approval!"

Respectfully in Christ,
"Cool Neck"

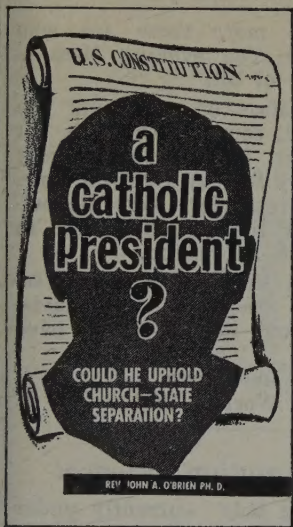
The Late-Comers

I HAVE a problem. I am sure that many, many other pastors have the same problem. Our people continually come late to Mass. I would very much like to see this problem discussed in *THE PRIEST*. Maybe somewhere, someone has come up with an answer or at least a partial solution.

Furthermore, the later the

October / 1960

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Mass, the more there are who come late. The evening Mass is the worst of all.

"Start Mass on time and the people will come on time," is not the answer. Here we start every Mass every Sunday right on time. Frequent reminders from the pulpit or in the bulletin seem to make little impression.

I would like to hear some solution to the problem. Maybe some of our brother-priests have licked it.

In Christo,
Worried Pastor

Information, Please!

A young lady currently under instruction brought me a *Primer on Roman Catholicism* by Stanley I. Stuber (Association Press, N.Y., 1953). It is available through our local county library. Perhaps some reader could help me with the following questions:

1. Who is Stuber? Is he or was he ever a practicing Catholic?

2. Has the book ever rated a review anywhere in the Catholic Press?

3. Who were the "several Roman Catholic scholars, among whom were two official censors of the Roman Catholic Church (who) examined drafts of the manuscript line by line and word by word"?

4. Has any Catholic scholar ever answered the "Protestant Point of View" as presented in the various theses concluding each chapter?

In unum—
Michigan

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